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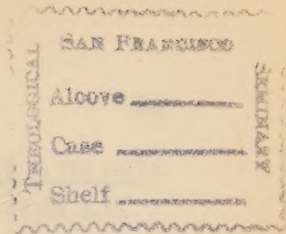
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All of the articles in this number of *The Quarterly* were read as papers at the Thirty-fifth Conference of the Federation of Christian Missions, held in Karuizawa from July 30 to August 2, of this year. Another paper read at that time, "An Analysis of the Present Christian Church in Relation to Society" by Rev. William P. Woodard, will be published in the next issue of *The Japan Christian Year Book*.



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Vol. XI

October, 1936

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Editorial Notes

THE FELLOWSHIP OF CHRISTIAN MISSIONARIES: This is the first number of *The Japan Christian Quarterly* to be issued by the Fellowship of Christian Missionaries. Therefore it is not out of place for the Editors to pray "God-speed" on that new venture of faith upon which the missionaries of Japan have embarked. Concerning the reasons for the change from Federation to Fellowship, as well as the purposes and functions of the new organization, the reader is referred to the account of the proceedings of the 1936 Conference, which will be found in another section of this number of *The Quarterly*.

Having renounced its former official relationship to the Missions, the Fellowship is dependent upon the good-will—both spiritual and financial—of individual missionaries. And since the publication of *The Quarterly* and *The Year Book* is the one definite project apart from holding its annual conferences, which the Fellowship has retained, the members of the Publications Committee are more than interested in seeing the Fellowship make a good start. In fact, it is not too much to state that this is a year of crisis and that the future continuation of these two publications depends upon the encouragement which the missionaries of Japan can give both directly as subscribers and indirectly as supporters of the Fellowship.

SEED OR PLANT?

The final Conference of the Federation of Christian Missions appropriately considered the problem of "The Church in Japanese Society," the speakers dealing particularly with the question of how to make Christianity more perfectly at home in this environment. Not how to adapt the Gospel to Japanese traditions and philosophy, but how to use the inherited culture of the people in order to win them to Christ and to create a truly Japanese church for the Japanese people. Much excellent theory was propounded and a few valuable practical suggestions were made, as will be seen by reading the papers published as articles in this number of *The Quarterly*. Mr. Woodard's painstaking study of the state of "indigenuity" of the church will not be found herein, it having been reserved for publication in the next issue of the *Japan Christian Year Book*.

In considering this general subject, one devoutly wishes that the Gospel were a seed which might be planted anew in each new culture, and not, as it is, a tree which must be transplanted and allowed to adapt itself to the new soil and climate of its new home. "What Japan needs is the pure Gospel of Jesus, the Living Christ, and not any sort of Western civilization, philosophy or theology." Granting the truth and approving heartily of the sentiments of these words, spoken by a Japanese minister at the Conference, one is nevertheless forced to admit that it is impossible to disentangle the Gospel of Jesus, the Living Christ, violently from the organic forms that it has taken to itself in the past and in other lands.

The Gospel at any particular time in history must carry with it by necessity the philosophical and theological branches and leaves—even the parasitical growths, the insects, the fungi, the plant diseases—that it has acquired up to that time. When introduced into a new environment, pruning and fumigation of the plant, as well as correct preparation of the soil, are necessary in order that the tree may become firmly rooted in the new earth. But the attempt to prune away all the cultural limbs produced in other climates, and which carry the life of the tree, will be fatal.

Adaptation of the tree to the new environment is unconscious, the result of the influence of air, soil, and water upon a well-rooted plant. Modifications in fruit and flower may indeed take place in due time, but without the aid of the gardener. The problem at this early stage of the process is to see that the tree is well-pruned and well-rooted.

The statement that Christianity should divorce itself entirely from Western philosophy and theology is often accompanied by the desire, implicit or explicit, that it be grafted on to the philosophy of the land of its transplanting. Grafting, cross-fertilization, and other attempts at horticultural experimentation such as have produced the apripeach, the plumcot, the citrange and the tangelo will make of the Gospel tree a hybrid, such as Ryobu Shinto was, and not a Tree of Life for the healing of the nations. A certain speaker at the Conference quoted with approval Dr. Kanzaki's statement that "Shinto, the Way of the Gods, will surely come to clear self-consciousness by the help of the Christian religion." It may be one of the by-products of Christianity that both Shinto and Buddhism shall be brought to self-consciousness, but if this statement means that Christianity and Shinto shall combine to produce a perfected form of the national philosophy, then it is something outside the contemplation of Christian evangelization.

Rather should it be said that Christianity, once firmly rooted in this land, and once drawing its strength naturally from the same soil that produced the traditional philosophies of the country, will bring forth both fruit and blossoms in which the deepest inherited ideals of the race will find their realization and fulfilment.

HOW INDIGENOUS IS THE JAPANESE CHURCH?

The answers to this question created surprise among the delegates to the Conference of Federated Missions this summer at the lack of "indigenity" of the Japanese church—the one of the younger churches in which administrative responsibility has devolved most completely upon the people of the country. The fact is that in spite of its aggressiveness, its self-consciousness, and its

strong leadership, the Japanese church when viewed in relation to the whole sweep of Japanese social backgrounds is as yet a stranger in a strange land.

The reason for this is not difficult to find. Protestantism came into Japan as an organization with fixed forms and services, an institution, among many other institutions of the West which were then being avidly adopted by the eager young men of New Japan. It was accepted by them in much the same way as they accepted the railway, the telegraph, the Western school system, and sanitation. The church has changed about as little during the past seventy years as these other institutions have changed. In its form it is quite congenial to the semi-Westernized teachers, clerks, and business men who make up its membership. They are aware of no particular need for further adaptation in the way of "naturalization" or "accommodation" to Japanese social currents and habits. Since most of them had already broken with the old ways, they did not, for instance, bring god-shelves with them, so they see no need for providing a Christian equivalent for the same, and are just as content to worship in the ways handed over to them by their spiritual fathers in nineteenth-century New England and the Middle West, as they are to study Western music and Western art, and to write with fountain pens instead of *fude*. With the exception of a few attempts to follow inherited forms in paying respect to the departed, little definite progress seems to have been made toward adapting Christianity to the social habits and traditional customs of the Japanese people. And, whether we approve of this or not, the condition will probably remain pretty much as it is for some time to come, at least until large numbers of people deeply attached to the inherited customs and folk ways of the race, come into the church.

HOW CAN THE CHURCH BECOME MORE NATURALIZED?

We cannot by taking thought bring ourselves much nearer to a solution of this problem. True naturalization is a matter of unconscious adaptation and reaction over a period of years, and it

comes about by popular demand from within not by action from above. In essaying to answer the question, however we can say that it can attain complete naturalization only as large accretions of the simple, common people of Japan are brought into the church. It appears like a vicious circle: the church cannot become more naturalized until it reaches the people, and it cannot reach the people until it is more completely naturalized; but it is probably the truth. And, in view of the semi-Western character of the church today, the indisposition of its members to change that character, as well as the wave of traditionalism which has inundated the common people, it would appear that the Japanese Church will remain as it is for many years to come, and the question of its indigenuity will remain one to be discussed by speakers at future conferences of the Fellowship of Christian Missionaries.

History indicates that Christianity has become naturalized most easily among people of low cultural and educational levels, among subject peoples, or among those of weak national consciousness. Mass movements, the conversion of whole kingdoms, tribes or classes have been the historical means of bringing large increments of pagan customs and folk ways into the church to be changed and assimilated by the transforming power of Christianity. It was probably thus that customs associated today with birth, betrothal and marriage, and the celebration of Christmas, Easter, All Saints' Day, and other liturgical practices, the reverencing of saints, certain sacramental usages, etc., came to be included in the Christian cultus. We cannot imagine, for example, that a Conference met in Rome and took action to celebrate December 25 as the birthday of the Saviour in order to make Christianity more acceptable to the Roman people, or that the Federation of Christian Missions in Northern Europe decided to apply the name of a Norse goddess to the festival of Christ's resurrection, or that the use of Christmas trees and candles, wedding rings and veils, rosaries and crucifixes, statues and a hundred other customs were adopted after investigation and discussion as a means of accommodating the church to the folk consciousness

of the people of Asia-Minor and Europe. These and hundreds of other external characters as well as others of a more fundamental nature were brought in by the semi-converted, simple-minded pagans who entered the church, and who clung to them until the wise old Church, as an oyster transmuting sources of irritation into pearls, used them to the glory of God.

In the realms of music, art, architecture, public and family worship, reverence for the departed, we may expect a slow tendency toward Nipponization in the future, but no great turn in that direction will be observed until the church reaches those people whose taste in these realms has not been touched by Western influences, and when that time comes, it may be that the Westernization of this strata of society will have been completed, with the result that the church will remain permanently much as it is to-day.

The Christian Message In Relation To Japanese Thought-Backgrounds

TAKESHI MUTO

It is almost an axiom that no missionary work is successful without a considerable knowledge or appreciation of the character and fundamental thought of the people to whom the missionaries are sent to preach the Gospel. Perhaps you, missionaries, have studied the character or nature of this country by this time. I know that some of you at least have acquired a deep knowledge about us. Your intelligent criticisms very often surprise us.

I

Among us Japanese people it has become almost a vogue to study afresh the Japanese mind and character. Many periodicals devoted to the study of Japanese thought are being published and read by many people. The Governmental Institutions are built with the same view. If you glance over any of our philosophical magazines, which hitherto have been organs for introducing and commenting on Western philosophy, in every one you will to-day, without fail, find at least one or two articles concerning the Japanese spirit. Now, what has brought this about?

The first thing to be mentioned as a cause of this situation is the problem of economic distribution or of social justice. In connection with the distribution of wealth, we were presented with two opposing standards:—the one is capitalism, the other, communism. The one stands on the basis of individualism or liberalism. Capitalism with its individualistic philosophy was imported from the West, and made a great contribution toward increasing the industrial efficiency of the country. But, just as in foreign countries,

in this country too, it has divided society into two conflicting classes, the rich and the poor. Capitalism, as such, can do nothing toward reconciling these two classes. For it has started with the frank recognition of exploitation of profits as the very foundation of capitalistic society. Capitalism without exploitation is almost meaningless.

And as to the other great principle of communism! It is the philosophy as well as the practice of the proletariat. The people at large, especially the intelligentsia of this country, were at one time enthusiastically attracted by this new principle. It was welcomed by the people as the new religion or Gospel. But, as you all know, communism has utterly failed in Japan. And why?

First of all, the Japanese communists absolutely disregarded Japanese history. Their communism was communism on a world-wide scale. It was a part of the international communism. They planned to destroy not only the capitalistic system but also the very constitution of this country with its historical backgrounds. This revolutionary scheme, being known, was banned. Secondly, communism was nothing else than proletarian egoism, camouflaged. It was class egoism which entirely disregarded the interests of the whole nation. Hence its failure.

Now what can people do after the failure of communism and capitalism? Was not the situation just the same in Italy and Germany and England at the same time? In the western countries nationalism is put into practice by their respective leaders. In this country, too, nationalism has been revived. "Our Nation" or "Our Country" instead of the individual or class ego has become the chief interest. This "return to the nation" movement never fails to bring as one of its concomitants the revaluation of the character or spirit of the nation. Hence the recent rise of enthusiasm to study the Japanese mind by the Japanese themselves.

The second cause for the deep interest in Japanese spirit and thought is the pressure of international affairs. Only a few years ago, delegates from the British dominions were called to Ottawa, and held an economic conference with a view to strengthening the

British world-wide hegemony in the economic sphere. Again, the American plan to check economic nationalism at the London World Economic Conference failed very soon after Manchoukuo was created. Italy invaded Ethiopia and succeeded in territorializing it. All these and many other similar events have helped to awaken the Japanese people to the fact that they should have a firm nation-wide economic foundation, and consequently that they should have their own national morality as its basis. Hence the need and rise of a conscious study of the Japanese character, or I should rather say, the Renaissance of the Japanese Spirit.

II

But what is the Japanese spirit or thought? It is not very easy to define. Even among the Japanese scholars there is no agreement as to a definition of Japanese thought. Some emphasize the morality of feudalism—that is, Bushido—as the typical Japanese thought. But, as pointed out already by many scholars, Bushido contains moral principles imported from China and religious ideas taught by Buddhism. The most prominent thinker in the feudal age of Japan was Yamaka Soko. He was the theoretical systematizer of Bushido. But in his books, as he professed, there are found ideas and teachings in abundance from Buddha and Confucius. Later, in the Tokugawa age, such scholars as Motoori Norinaga and Hirata Atsutane tried to go back to old Shinto and to find in it the true spirit of Japan. Motoori repeatedly tried to restore the integrity of the story told in the Kojiki, the oldest history of Japan. But he did this in a Buddhistic religious mood as fostered in his boyhood. Hirata Atsutane was the most ardent exponent of the orthodox type of old Shinto. But according to the recent study of Muraoka Noritsugu, Hirata borrowed Christian doctrines in explaining Shinto. Amenominakanushi-no-kami, for instance, was identified by Hirata with the Father-God of Christianity. Izanagi and Izanami-no-kami were respectively identified with Adam and Eve in the Old Testament. Hirata's book, *Honkyo Gairiaku* (An outline of the True Religion) is full of traces of

Christian influence on him. Such being the case, it is almost impossible to define Japanese thought or the content of the Japanese spirit in its pure form.

But the fact that Japanese thought has no fixed doctrine in any form of proposition explains most eloquently the fact that the Japanese spirit was and is now quite free in taking over everything worth-while from foreign countries. The truth is that the thought of Japan is no fixed thing—it is in the making, it is growing. Mr. Mason, the author of "The Way of the Gods," points out the creativeness or productiveness, or I should rather say, the progressiveness of the Japanese mind as its fundamental character. But, its "creativeness" or "progressiveness" is not an exclusive term; but as he explains, it is the nature of "Life" which absorbs or digests influences coming from outside and uses them up in its development. Confucianism was a foreign doctrine to the ancient Japanese; but, by and by, when they understood it, they did not hesitate to accept it. Buddhism was again a teaching from a foreign land, and its negative tone was diametrically opposed to the mood of the Japanese as reflected in such poetry as Manyo-shu; but, after many struggles, when the Japanese mind found some truth in Buddhism it gladly accepted that doctrine. And since then, Buddhism has continued to influence and help to mould the Japanese mind. The Japanese mind or thought has fed on Buddhism, as is evidenced by the rise of so many Japanese Buddhist sects, such as Shingon, Jodo, Jodo-shin, Zen, etc. We must admit that most of the masterpieces of our literature were produced under Buddhist influence. To-day, it is therefore utterly impossible to define the content of Japanese thought without any relationship to elementary doctrines as originated in foreign lands.

Immediately before the Meiji Restoration, the Japanese people emotionally disliked to take anything from western countries. But, during the Meiji era, when they found out that there were many, many valuable things in the West, they were converted and became the most faithful disciples of those whom they once so passionately persecuted. They took in from the West the econo-

mic system with its theory—that is, capitalism. They took in the military system, with its militarism. Science, religion, art, and even sports came from Europe and America through various channels.

Here let us turn aside for a moment for a brief history of Christianity in Japan. It is known as a history of persecution, but the historical truth is this, that Oda Nobunaga and Toyotomi Hideyoshi offered a hand of hearty welcome to the missionaries of the Roman Catholic Church. There were more than one million Christians. But in the Tokugawa era, Christianity was put under strict prohibition. There may be many reasons for its prohibition, but its chief reason was political. First, the officials of the Government were instructed by non-Christian foreign merchants; thus, the missionaries were mere tools of the European countries whose real intention was to territorialize this country. Second, the generals or daimyos who stood on the side of Osaka in the decisive war between Tokugawa and Toyotomi were mostly all Christians, with Ishida Mitsunari as their head. This caused the Tokugawas to repress the Christians for 300 years.

To-day, nationalism is rampant in this country; but nationalism too is no home-made principle. Notice that the most prominent nationalistic thinkers in Japan learned their nationalism from the western countries. Dr. Katsuhiko Kakehi, Dr. Masayoshi Kibira and their teacher, Dr. Tetsujiro Inoue, are all scholars who advocate nationalism and emphasize the uniqueness of the Japanese spirit. But in explaining their principle, they, without exception, use the philosophy of the West—Hegelianism mostly. Before and during the Russo-Japanese war, everything Russian was vehemently disliked in this country. But after that what occurred? The humanistic books of Tolstoi, the romantic novels of Dostoevski, the socialistic works of Gorki became the most favored reading of the Japanese. Even to-day, the complete works of these writers are being translated anew and being published. Looking at this and many other similar facts, we cannot but come to the conclusion that the real character of the Japanese

mind is not exclusively or self-sufficiently constituted, but that it is progressive or aggressively progressive. It is always ready to receive anything worthwhile from outside. In one of his latest essays in the *Chuo Koron*, Professor Miki, one of the most prominent thinkers in Japan, says, "The thought of the Japanese has no formula. The character of the Japanese Spirit is that it has no fixed form."

I frankly admit that Confucianism did contribute much to the making of the Japanese mind. It gave us moral laws. I also admit that Buddhism contributed as much or more to the Japanese mind. It gave us the mood of philosophical transcendentalism. And the Christian religion has done much in the past and will do more in the future in moulding the Japanese Spirit.

III

What is then the Christian message to Japan? In many respects Christianity has as much to give to Japan as it has given to Germany, France, England, and America. First of all, Japan must learn the Christian idea of God, Father of all mankind. True we had an idea of God, but ours was God on a national scale, not big enough to include the whole of humanity. Confucianism taught us Heaven; but it is only a very vague idea. The living, loving God, our Father, was first introduced to Japan by Christianity. It makes perfect the old conception of God as held by our ancestors. Mr. Kanzaki, a well known and representative Shintoist, remarked at a Christian conference last year that, "The Japanese spirit is known as the way of the gods. But it was not conscious of this fact. Confucianism and Buddhism did much to help the Japanese spirit to come to self-consciousness. But to be very frank, Buddhism based on its atheistic conception of the world leaves much to be desired in adaptation to Japanese thought. Confucianism taught justice and benevolence as fundamental moral virtues, and nothing more. It is my firm conviction that the Christian religion with its central idea of a living God is a very good companion for our Shinto. Shinto, or the Way of Gods, will

surely came to clear self-consciousness by the help of the Christian religion." Mr. Kanzaki's conviction is mine too. Christianity came to this country not to destroy much of what is preserved even in the national idea of God, but on the contrary to fulfil it, to make it perfect.

I am reminded of a soldier friend of mine who is devoted, under official orders, to a study of the Spirit of Japan. I once asked him, "Do you have a copy of the Bible in your Bureau?" He said, "No." Then, I said, "Buy one. And try to read it or at least the first book of it, and compare it with the Kojiki, the oldest history of Japan." After a few days, he came to me and said, "Sensei, I read Genesis, and found out that there are many, many resemblances between the idea of the God of the Hebrews and that of our ancestors." Since then, this soldier, though not yet a Christian, stands up for Christianity when it is attacked by military men. He since said, "Yes, the time will come when Christianity will take hold of the spiritual life of this country."

Secondly, Christianity must preach the ideal of Universal Peace to this country. I do not believe that Japan is the only warlike nation in the world. On the contrary, it was from western countries that Japan first imported fighting weapons as well as militaristic philosophy. Therefore, we Christians have to fight militarism in every country. In the first declaration of the first Emperor, Jimmu, we find a very ardent wish expressed for the peace of the country. "Is it not good to hold all people under Heaven in one peaceful family?" he said. This Japanese pacifism awaits broadening and universalization by the help of the Universal Religion with its belief in One Universal God. It is a great comfort that our present Emperor is a great lover of peace. In one of his poems, he says, "Earnestly I pray to the God of Heaven and Earth, May the World be as peaceful and calm as the sea at dawn without a wave."

To-day, the Christian ideal of world peace may seem to be a dream-like conception. But it is our responsibility to adhere to the ideal and do our utmost in order to realize it. In doing so, we

must be careful not to denounce the present-day situation in Japan only, which is reactionary; but we should lament the deplorable situation in which the whole world finds itself to-day.

In the third place, the Christian message is Christ himself. I recall that well-known book, "The Christ of the Indian Road," by E. Stanley Jones. In the last chapter of that book, if I am not mistaken, the writer declares that the only message for Christian missionaries is the living Christ himself. "Christ is living to-day. He not only accomplished for us in the past, but he accomplishes with us in the present. He is no spent force. He is the Great Contemporary," he says. Give people the living Christ, and the rest will come as a matter of course. By the silent pressure of his presence, Christ is forcing modifications in every land. Look at the anti-prostitution movement or the anti-alcoholic propaganda here in Japan. There stands the living Christ. Who in this country initiated the social welfare movement? Of course it was the Christians! The silent presence of the living Christ accounts for the modern movements for social betterment in Japan.

What Japan does need is not any dogma concerning the theological attributes of Jesus Christ. Japan needs Christ himself, incarnate of God's fatherly love. How can we interpret His personality, so full of redemptive love? Not by preaching doctrines, however precious they may be; but by personalities full of love. Our religion is a personal religion. This means that our religion propagates itself by means of the vital personal touch. Christ himself gave his life for our sake. That is the whole of our religion. The fact that our evangelism has become too easy-going nowadays to a large degree accounts for the slump of Christianity. If we put our lives into it, the Japanese spirit will surely respond to it. Japan needs the living Christ.

* * * * *

To-day we are in a reactionary period of history. But reaction is everywhere. It will pass by. Yes, it is now passing! We do

not need to be afraid of being attacked by outsiders. The real point at issue is whether we are proving ourselves to be true ambassadors of Christ's Gospel. The Spirit of Japan is looking forward to being enriched and fulfilled by the supreme Personality, Jesus Christ.

Time was when Jesus Christ was introduced into this country in a foreign dress; but the time has now come when he should be introduced in his own dress. We must be very careful not to mix the New Testament Religion with any foreign elements or ideas. What Japan needs is the pure Gospel of Jesus, the Living Christ and not any sort of Western civilization, philosophy or theology. In saying this I do not deny the value of your civilization and culture. Far from it. Your civilization has its own merits. I admire it. But the Christian message to any country is not to teach any philosophy or any system of dogma or any type of culture, but to introduce the living Christ himself through our lives. The late Rev. Masatsuna Okuno's well known poem reads, "Would that I might show Christ to people; that my small existence behind Him might be unknown." The Christian is not a perfect Christian until he or she embodies this principle.

The True Church—The Body of Jesus Christ

CHARLES W. IGLEHART,

Conference Sermon, Federation of Christian Missions.

"The true nature of a thing is the highest it may become." So Rufus Jones speaks of the Christian life. Of the Christian church the same may be said. The truest church is the one most ideally like Jesus Christ. If we of the church would aspire to make true our claim of being the body of Christ it can be only as we most nearly express the fullest range of his love in action.

The apostle, an ambassador in chains, writing from his prison cell to the young churches of Asia in his Epistle to the Ephesians lets his mind and fancy, his insights and imagination brood over the subject of the church and its nature and mission. The oft-recurring words "in Christ" indicate the magnetic center of all his thought. In the third chapter he takes wings in prayer-flight, and from a rugged mount of vision sees Christ, fulfilling all the meaning of God and of human life: his nature summed up in the one word "Love."

The love of Christ in its outreach is beyond even the comprehension of men, but at its inner center it can be grasped and it can be made the definite pattern for the life of the church and of us Christians. St. Paul gives it four dimensions, and without doing an injustice to the sequences of the Gospel Story, all four aspects can be clearly traced in the everyday life of our Lord.

First, there is breadth to the love of Christ. The basic character of the church catholic rests inevitably upon the catholicity of Jesus' spirit. One might suppose that the life of a plain carpenter lived in a hill-town of a colony on the remote edges of the Roman

Empire would be restricted and parochial. But really Jesus at Nazareth was living at the bridge-head where crossed the crowded ways of the life of the entire world.

Jesus was no recluse. He was easily at home with the peoples of all the world, at the same time that he was thinking in terms as wide as the human race. In the few scattered fragments of the memoirs of his life which we have, we see him equally at ease in dealing with people of his own race, with outcaste Samaritans, with Phoenicians, with Greeks and with Romans. Nor did position or caste, or social rank or wealth or age or sex seem to make the slightest difference in his ready friendliness and goodwill. Only in the church of his day was he feared, and unwelcome—he was too broad. And he was not religious enough. Of that the Pharisees were sure. So, lest he corrupt the purity of their church they drove him out. They were good men. They put religion first. Their only trouble was that they were not human. They did their best to get their directions right, but their path was so narrow that only they could walk in it. That did not worry them, but it left no room for Jesus, much less for the rather nondescript crowd of young and old, cripples and beggars, lepers and down-and-outs that were always where he was. You really needed a pretty wide road for Jesus and all his friends.

Because this aspect of his life was so real and so central he called himself the Good Shepherd. The breadth of the love of Christ is the measure of the shepherd heart of God, and the charter of a shepherd church. The shepherd has to have a fold, of course, for winter nights, and an occasional threat of wolves and thieves, but the chief task of the shepherd is not to keep the walls of the fold in repair, but to look after the sheep in the open. They hunger and must have pasture, they thirst and must drink, they wander and must be led, they get lost and must be brought back, they stumble and must be carried in the shepherd's bosom.

To Jesus this meant no allegorical spiritualizing of human needs. These sheep are not merely "souls", they are people. They are folks. They need many things, but supremely they need

a friend; one who will go out before them, calling them each by name and leading them to the green pastures where they may find life and find it more abundantly. The shepherding love of Jesus is a living commentary on the Twenty-third Psalm. Read it again. Think through the wide sweep of all its stanzas and see how completely God would meet the needs of the human race. Is there a possible human situation unmet, is there a possible want of man, woman or child, of body or spirit, in this world or the next unanticipated in this lovely pastoral of the Shepherd-God and His sheep?

Jesus made the task of the shepherd his own. If we are to be his body, we must be a shepherd church. In an unforgettable sermon many years ago we heard Seimatsu Kimura describe the pastor of the usual small church as a person busily spinning a dozen or so of tops, keeping alive the church relationship of the few members, rushing to and fro from one to the other before any should quite lose momentum, and thus spending his days while the big world was wandering and lost. That danger is not confined to the pastor of a Japanese church. Many a missionary is tempted to put in a lifetime of spinning the little tops of routine duties with conventional twists, quite forgetting the swing of God's universe, the sweep of the tides of life, the divine rhythm of human living, of human relationships,—the common pulse-beat of the human race.

It is in order to achieve something of this breadth of love in expressing Christ to the Japanese people through the church that our Federation has for the past three days been studying the areas in which the church must root itself in the life of the society about it. There can be no regional limits to the sympathy and genuine interest of the Church of Christ. All culture, and the aesthetic reaches of the human spirit in music and art, in architecture and poetry, in skills of pen and brush, in the recounting of the heroic deeds of the past; the traditional disciplines of Old Japan, which still have so deep a meaning for the men and women of today; how can the church be indifferent to these concerns of the human

spirit?

The cycle of life goes on from birth to death, with the century-long vigil of memory for those who have gone ahead on the long, lone journey. The cycle of work goes on from New Year to New Year, in city and in country. Work and play, love and worship, —these are what men live by. The broad love of Jesus took them all in, and a church that would be his body must take them in to-day. Such breadth stretches our little spirits and imaginations and our hard, selfish hearts to the point of pain. And in the case of the tiny Christian church in Japan it calls for a superhuman multiplying of resources, but we still have Christ with us, and can we doubt that somewhere among us there is a lad with his five loaves and two fishes?

Second, there is depth to the love of Christ. Even an iceberg cannot spread its broad surface above the water without many times its size beneath; and for every celestial diameter in the broad sweep of Jesus' love there was sevenfold of depth. If any of us is tempted to think the love of Jesus was an easy matter of good temper and goodwill, let him read again the tragic epic, "The Descent of God in Christ" set in the second chapter of Philipians, the swift humiliation from a life of equality with God to human birth, to the life of a servant, to the death of the cross.

In the Gospels we see him the supreme Servant. For a score of years he toils at the workbench to eke out a living for the family. Burning with the flame of God's commission he takes on him the thankless life of a wandering teacher, leaving home and friends and possessions behind. He is soon overwhelmed with people in need. He comes with the word of God for men who have spiritual needs, but they do not listen. Instead, people with the crudest sort of bodily ailments press on him for healing. They instinctively feel that from his robust, muscular frame there must come the power to cure. He gives himself to them, one by one, and virtue goes out from him, and they are made whole. No easy miracles, these, but by all accounts the very sharing of his life. Pitiful blind beggars, loathsome lepers, gaunt victims of sin's palsy and mad-

men alike came to this source of life and were restored to normal living, to the image of God.

All of this was an interruption of his chosen lifework of teaching men and calling them to God,—at least so his friends and disciples thought. But even when he found men to listen he was constantly foiled by their dulness of mind, their lowness of aim, and their selfishness of interpretation. Is it any wonder that when his followers wanted to sum up his life on earth, they naturally thought of the fifty-third chapter of Isaiah, and the Suffering Servant of Jehovah? He himself in an hour of supreme solemnity at the Last Supper had branded on their memories by the pageant of the towel and basin the final lesson in his training of the twelve,—that the Son of Man came not to be ministered unto but to minister.

How shall the Christian church express the depth of the love of Christ except it be a serving church? "Shall the servant be above his master?" "It is enough if he be as his Master." "I am among you as one that serveth." "If any among you would be greatest, let him be the least of all and the servant of all." That was the pattern lived by Jesus, and left by him to his disciples. But it has never been an easy thing for the church to follow Jesus in being a servant of all in need. It still draws the line between what is its sacred office and what is secular work,—a distinction unknown to Jesus. It still sharply defines individual salvation and a "social gospel," another anti-thesis that Jesus did nothing to encourage.

But the same needy people are about us today as tore Jesus' heart-strings when he was on earth. And if we are to be his body our hands must show some callouses, and our shoulders must bow beneath loads we are lifting from other bent backs. The ill are still with us,—many of them preventably ill from poverty and ignorance. The mentally distraught, caught in the swift nervous life of the modern cities, or the neglected country regions need tender care. There are outcastes, victims of race and of moral and social ostracism among the people of Japan today. There are

whole areas of occupation,—the miners and workers in certain basic industries where men and women and little children cannot struggle above the grim level of animal existence. There is un-occupation, which is worse, and the dread that is gripping the hearts of many of the students of the present generation. There are the helpless victims of debt and usury on all sides, and a whole farming population of tens of millions wondering how life can possibly go on. Vice and organized evils are devouring men by the multitude and casting them on the scrap-heap of failure, disease, and death. There are broken homes, and dishonored hearths, and there are lonely hearts left sad and weary by the loss of dear ones.

Everything that Jesus gave his long hours of sweat and toil to doing toward reclaiming human life and meeting needs still requires doing today. It is the glory of Kagawa that he has seen a vision of a serving church, and has set before us all a definite program of deeds to give expression to the depth of the love of Christ.

Third, Jesus' love has length. The correction for near sightedness is a steady gaze at distant horizons. A careless reading of the Gospels might lead us to think that there was something casual and fortuitous about the course of Jesus' life, but let us make no mistake as to that. Amid the confusion and the tumult of his enemies and his friends alike, he moved on as true to his aim as the arrow flies to its mark. The explanation lies in those long hours and whole nights spent in the open spaces with God. He chose the desert where nothing impeded his long inner sight. Then again he would leave the habitations of men and a long while before day from his mountain outlook would take his triangulations from the silent motionless stars and the far-off skyline of God's will. Little commentators on the text of Jesus' teaching complain that he lacked the proper time element in his perspective. Just so, he knew that "time is for apes and dogs, man has forever," and without impatience or haste he met each day's tasks with a faith and a love that will yet require ages to

complete in achievement or to vindicate to the world.

The Hebrew tradition at its best has this sense of the ageless and absolute values set before men in this life. Unlike the Greek, the Hebrew did not seek beauty nor happiness, nor the ultimate harmony of existence in ideas. He sought God whom he knew to be at the center of life; and at God's center he sought a righteous will for him and for his society. God was in his world striving to bring it to conformity with His holy will.

Jesus stood squarely in this prophetic line. He enlisted under the embattled banners of John the Baptist, he was taken for Jeremiah whom he so loved and so often quoted. His first recorded sermon was simple, prophetic religion: "Repent and be ye converted, for the Kingdom of God is at hand." These are the two foci of the prophet: that God has a righteous will for men, and that it is to be applied here and now in society—the Kingdom of God. This was the central passion of Jesus' faith. He proclaimed it; he lived it, and when the dark closed about him he died with this vision still clear before him. If the church is to be the true body of Christ it must be a prophetic church. In times of defeat and despair it may take brief flight in apocalypticism; but when its courage returns and its vigor of faith and conscience is restored it again takes up its unfinished task of proclaiming the will of God to its own generation, in the confident hope that His Kingdom shall come, His will shall be done on earth as it is in heaven. The field which the Christian church would reclaim is already usurped by selfishness, individual and organized, which to use the symbolism of the Bible may be thought of as Moloch, Mars and Mammon. If Moloch represents the tumultuous sins of the flesh, of immaturity and uncontrolled impulse, then we may justly say that the Christian church has always been conscious of him as its enemy, and is now doing valiant battle against him. The church by its disciplined conscience has given clear leadership to society in this area of moral idealism. It still has a real task in the reform of public morals and purification of society. Narcotics and alcohol, impure drama, literature and pictures, gambling, public prostitu-

tion, and even human slavery still today throw down their challenge to the prophetic insights and efforts of the church.

In the case of Mars the mission of the church is just as clear, though its history of leadership is not so good. We must remember, though, that in the day of Jesus there was no such nonstrosity as modern war. It was not the paramount ethical issue before nations that it is today. It used to be possible to use the good aspects of battle as symbols of Christian courage and chivalry. But today who could write or sing hymns using even the phraseology of poison gas and air raids, of fire-bombs and submarines, of false propaganda and ghoulish profiteering? This particular anti-Christ of our time must be met and faced by the Christian church of our generation.

It was not given to the generation before us, we dare not pass it on to the next. Today our voices must be raised in prophetic repudiation of Mars and all his works, till the earth is rid of this curse. If the nations are mad with the lust for blood and the panic of fear and will not listen, the church at least can throw itself before the wheels of this juggernaut of horror and give its testimony through martyrdom, but we can still hope that a clear, unshaken conviction of certainty as to God's will, combined with the technique of love in our church may yet lead our nations into the lost paths of peace.

We do not minimize the difficulty of the position in which our Japanese church finds itself, when we think of its insignificant size, and the currents that are sweeping this nation today. It may well be that this particular task of meeting the giant Mars and taking his weapons from him must first be done by Western Christianity, and the victory handed to our Japanese church as our gift to it.

But all these are mere skirmishes compared to the life and death struggle that lies before the church in confronting Mammon in all his intertangled grip on modern society. The insights of Jesus were never more profoundly true than when he singled out

Mammon as his arch-enemy, and gave men their choice of one or the other. Toward the victims of Moloch he showed a tender and curative sympathy. They were their own worst enemies, and their folly was known to them and to society. But upon the respectable devotees of Mammon, Jesus poured out the vials of his terrible wrath. For the tempestuous sins of the flesh he offered a grave forgiveness but there was no compromise with the sin of greed. There was no alternative between the love of God and the love of money. When we think of what a fair chance of acceptance into the Christian church a millionaire convert has today we cannot help wondering how different society would be if throughout the twenty centuries of its history the church, Christ's body, had put its moral emphasis where he put it, and had set the love of money at the head of its list of sins.

This is no time for repining and bewailing the lost leadership of the church. It alone of all the social groupings today has as its center the organizing principle of love, and therefore it alone can give to the world the key that will unlock the metallic doors of group selfishness, of business selfishness, of political selfishness, of national selfishness and usher in a system of cooperation and sharing which shall be worthy of men at their best and of the Father God who made us.

A prophetic church faces today a new organization of life—the modern state. Steadily this youthful colossus is growing until soon he will fain assume the full control of corporate human life within his boundaries—and these boundaries he is seldom willing to leave where they are. Education is universal and of one single pattern, calculated to make citizens. Health and sports, industry and communications, defense and public safety, and even the general dissemination of ideas—all now must belong to this young giant. And it is small wonder that he adds to his other absolute claims the receiving of a passionate loyalty that finds its climax in worship.

In the first three centuries of the Christian era the church faced a situation similar to ours today. It faced it like flint, with re-

sistance and martyrdom, and ultimately it destroyed the state. In this modern situation, however, there are many new and modifying elements. Furthermore, the development of the modern state has been so swift that the church has not yet had time to clarify its policy or gather its strength for action. Again this is manifold truer of the young church in this land, than in the countries of a longer Christian tradition. But a prophetic church which expresses the long, long love of Christ in truth, must and will find a way of keeping all the values and still of correcting the excesses and blunders of the modern state. It will find full place to function as the living conscience of the nation which it loves and must save.

Fourth, the love of Jesus has height. Niebuhr writes, "Religion is the dimension of depth in life," but we would disagree. The one indispensable dimension for the church to bring to a race of men whose feet are in the clay is that of elevation. They must be forever reminded that there is another world not less real than the one they see. To Jesus this other world was the real world. He breathed its air, he heard its voices, he gazed in rapt vision upon its sights, he was at home in it, and how perfectly he brought it to realization in his everyday life! The High-priesthood of Jesus lay in this, that he in his own life and experience interfused the presence of God with the common events and duties of every day.

The church must keep open the channels of worship, and help lift men's spirits to God. It must train the young and teach the old in the thinking and the conduct which will make Him real and dominant in their lives. Every age must have a re-statement of the message in terms familiar to itself and in categories that belong to it. The fathers of the church of all the centuries call to us today to do what they did and re-state with conviction for our own time the changeless message of God's love in Christ for a sinful world.

Jesus' teaching was said to be "with authority" and the people marvelled at him because his words were a witness to his own life and deeds. So a priestly church depends for its authority upon the degree to which its message and its worship is a true testi-

mony to its own immediate experience of the living God. When the Christian church speaks of God it must speak whereof it knows with assurance and certainty. For God does touch human hearts with His own heart and quickens them into flame till they are fused into a very oneness with Him. When Jesus came back from one of his all-night vigils on the hills of Galilee, he could say with no shadow of a doubt: "I and my Father are one." And he prayed: "that they may all be one; even as thou, Father art in me, and I in thee, that they also may be in us." Years later Paul cried in rapture: "I am crucified with Christ, and it is no longer I that live, but Christ liveth in me." When John Wesley went home from a meeting in Aldersgate St. chapel and entered in his diary the simple words, "Tonight I felt my heart strangely warmed," he was describing the re-birth of a soul and the oft-recurring miracle of God's taking up into His own life the little, soiled, helpless personality of a man or woman or child, claiming it as His own, then giving it back to live its days in peace and joy and purity, a glad witness to His saving grace and presence. To help all people to this experience is after all the supreme function of the church.

But the church if it is to express truly the love of Christ cannot be sure that it will live a life of prosperity and comfort. "The shepherd giveth his life for the sheep." The servant "was bruised for our iniquities, he was wounded for our transgressions." The prophets? "O, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee." "Christ our high-priest went without the gate and there bare in his body the curse, upon the tree." No, in this strange, broken world "without the shedding of blood there is no remission," and there is no new birth, no new heavens and new earth. So the final test of the sincerity of each of us as members of the church the body of Christ rests in our willingness to sacrifice to make real his love. He offered up his life for others, and his body was broken.

"But God highly exalted him and gave him a name that is above every name." If we would rise with him and share his glory we must die with him; and the church that would know him and the

power of his resurrection must have fellowship with his sufferings and become comformed to his death.

For to love there is a resurrection. Jesus could not be held of death. To a church that expresses the love of Jesus in its breadth, its depth, its length and its height there can be no end, and we, if we are worthy to be members of it here, may trustfully and joyously look forward to that day when we shall join the innumerable hosts who have gone before, and in robes of white stand before the throne singing: "Glory and honor and worship and power be unto Him that sitteth upon the Throne, and unto the Lamb." Amen.

The Church's Contribution To The Modern Home

TSUNEKO GAUNTLETT

"The Church's Contribution to the Modern Home" is a tremendous question to handle, and although I have had several small groups of older women and young people at different times discuss the question in order to be able to obtain some concrete idea regarding it, the attempt was a total failure. Nobody appeared to have any specific idea on the subject while all had something to say about it, though this in the end amounted to practically nothing. I have therefore decided to touch on two or three points which have lain dormant in the back of my mind for some years.

Our Lord said to His disciples; "Launch out into the deep and let down your nets."

Not unlike the old forms of all religions our Christian churches in Japan have for a long time assumed a position which stands aloof from society and waits for the general public to come and ask for something that they feel they need. I do not mean to say that the Christian churches have done nothing for the social life of the people. It is an undeniable fact that it was the Christian church which started all lines of welfare work—at least Christian people did, and it was they who started orphanages, health centres, day nurseries, homes for old people, homes for lepers and consumptives, rescue homes for unfortunate women, and in fact all kinds of institutions which needed public support, at least they took the initiative in building up all kinds of social welfare work.

Against tremendous difficulties missionaries and churches have given of their time, money, and thought, as well as their energy to start these institutions, thus giving an impetus to the nation it-

self to realize the need of welfare work, the results of which are now obvious. Before the second decade of the present century came to a close such words as *shakai kyoku* or *shakaijigyo* (social welfare bureau and social welfare work) were almost unknown in the country. Even among the W. C. T. U. members, who were thought to be comparatively well acquainted with these subjects, there were some who sent enquiries as to the meaning of these words after having been given some pamphlets bearing on some special women's movements sponsored by the *Shakai Kyoku*. They declared that they were afraid to have any hand in a "socialistic" movement.

In spite of all this, however, we realize that at present the churches, after taking a lead in social work have lapsed into a kind of lethargy. It must be clearly understood that I am not pointing out this in order to urge the churches to carry on a similar kind of work: what I should like to see the churches doing is to take a greater interest in all social questions, and, therefore, in the general trend of politics, for the doings of the Government control society at large. Just at this present juncture people are at a loss as to which path to follow, and unless the church is ready with something definite to offer them, she is likely to lose even her own members. There are many ways in which the church can help, but I am going to refer to only four of them.

Marriage and Home Life.

So many mothers—and very frequently young people, too—come to us and ask what they can do to get suitable mates for their children. They now realize that the old way of arranging marriages is not satisfactory, yet no satisfactory substitute has been provided. This is not the case in this country alone, but in other countries as well. Why do they come to us? Simply because they know that Christianity holds a high standard of morality and believes in the sacredness of home life and of marriage. There are some organizations formed which aim at providing opportunities for young people to meet each other and choose their mates.

In the Purity Department of the W.C.T.U., a new society called "Dawn", or *Reimeikai*, has lately been started. At the very first meeting I observed a certain atmosphere of strain on the part of both the boys and the girls. While we were discussing how this could be mitigated many of those present stated that the prevalent opinion of parents in respectable homes was that they gladly sent their children to Sunday School, but that as soon as they came to a marriageable age they were afraid of sending their daughters, at least to church, for much undesirable talk has become prevalent among church-going young people. The church must not be blind to this state of affairs and say that it is only a minority of the parents who entertain such ideas. The remedy for this is, I think, to study the question with great care and to have the church members all take part in these matters. Let those who own homes which are capable of entertaining half a dozen or more people hold parties in their houses. Instead of having formal *shimboku kai*, as is customary in churches, let them have ordinary dinner parties where they can enjoy each other's company. In these parties young people will be given, under the chaperonage of their elders, the opportunity to learn social etiquette and, at the same time, to meet other young people, so that these meetings might develop into wholesome opportunities for making arrangements for marriages.

Just here I should like to point out the fact that churches can help to bring about reforms in home life by emphasizing the truth that Christ is really the Head of the house. In Japanese homes many husbands consider themselves as the lord and master of the house, forgetting that there is One Who rules over both husband and wife, who vowed to each other to be companion and helpmeet. So many fathers teach their children to be gentle and nice and obedient to their mothers, but as soon as they have finished their lecture on this subject to their children, they call out to their wives, "Oi! Oi! What's the matter with you, you stupid thing?" or some such harsh words. If they would only realize that Christ is the silent listener to their daily conversation, they would surely

be more careful, even in their private life. In order to lay stress on the mastership of the family, it is necessary for all Christian households to set apart a time for family worship, for this would become the clearing-house for all their thoughts, actions, and words to each other.

The Guidance of Thought.

Let the church be the centre where people can clear up their perplexities in regard to the trend of thought and ideas. Many young people have gone too far in their Red activities only because they had no one to go to when they first imbibed the idea, and yet were hesitant as to whether they should or should not go into it. Are we not also responsible for the numerous suicides committed by whole families or by some poor disheartened mothers who take their children with them because their mother-love is too deep to leave the children in the world which they themselves have found to be so cold and cruel? If the churches are powerless to prevent such misery and hold out helping hands and teach them the value of life, they themselves need to be strengthened.

There is yet another matter to which attention must be called, and that is that there is a strong tendency among our Christian people to be led away by superstitious ideas: so many of them are found consulting the signs of the zodiac and even going to fortune-tellers whenever they are in any doubt as to what course to take.

Amusements and Recreation.

In regard to amusements and recreation for young people the church can play a great part, not in actually providing them with equipment, but in influencing public recreation facilities. Instead of vetoing cinema-going the church should bring about an improvement in the quality of the pictures. A great war has been waged by the Roman Catholics against obscene picture shows, and it is obviously due to their efforts that of late the cinema production companies have been paying greater attention to the production of good, instructive and yet interesting pictures than

they ever have before. In regard to music, too, and singing, one must have noticed that young people in this country are taking to music, and in this connection I should like to emphasize the importance of the words sung, because the sentiment of the songs they sing has an untold influence on the building up of one's character. Church music should not be only of a high classic nature: the church should study and provide something which would counteract the bad influence of common songs.

Literature.

Everybody knows that literature influences the thought of the age and of the public. Young people in Japan to-day are starving for good, wholesome literature. The country is flooded with literary trash and it is one of the duties of the church to see that good literature be provided.

Visiting should be encouraged, not only by the pastors or Bible-women, but among the church members themselves. Through closer intercourse they can help each other not only in spiritual matters, but in material matters as well.

In the carrying out of these activities there may arise a question as to how the church could meet the extra expense involved, when she is already in great financial difficulty. The answer is short and simple. Let the church co-operate with all kinds of Christian organizations and institutions and let them divide their responsibilities and work. Most of them will be glad to give their services when properly approached.

In closing I should like to say that what people expect the church to give from the pulpit is not scientific or literary speeches. They want good sound, simple gospel messages. They come to get some remedy for their overburdened souls or sin-sick hearts, and if the church tries to give them only some long discourses on science or philosophy they go away disappointed and still hungry. Try to satisfy their souls and not their brains. Lead them to live Christ's teachings, for Christianity is a living religion and should appear as such.

Adjustment of the Church to Traditional Household Life

W. M. VORIES

Last year I was discussing religion with a small group of Japanese young men. We were in Tokyo, but most of us were from backwoods sources. One of them put to me this question: "Will you please tell us quite frankly whether you think it possible to adapt Christianity to the life of Japan?"

My reply was deliberate. I said: "I not only 'think', but even feel very positively, that we can never 'adapt' Christianity to the life of Japan, or of America, or of any other country. The moment we 'adapt' the Way of Jesus to our way of living, we lose it. The whole point is to adapt our way to the Way of Jesus."

The young man sprang up, struck the table with his fist, and exclaimed, "Then it is worth studying!"

Some months later, after a lecture to another group questions were invited. A university student rose and put much the same question. I gave the same answer. He seemed anxious to debate the matter. Again and again he raised the objection, "But we Japanese do so and so," or "We Japanese think so and so." I held to the original principle; surmising that I had made an opponent of a promising personality. A few days later I received a letter from him. He expressed profound thanks for my answers and concluded with these words, "At last I have found in you a man with whom I can completely agree."

I should say, without equivocation, that the greatest barrier to the spread of Christianity throughout the world today is too much adaptation. All our denominational and sectarian troubles are caused by the clash of different adaptations. All our so-called

national churches are the results, the tragic results, of adapting Christianity to national ambitions. Most of the inconsistencies which darken the records and discredit the standing of the church are directly or indirectly due to attempts at adapting.

Of all the fields of missionary endeavor the easiest to permeate with the Gospel of Jesus should be rural Japan. That rural Japan is actually the last, and the least developed, of our fields is due to our own faulty methods of work.

Rural Japan is peculiarly qualified to accept Jesus' Gospel. It has not yet wholly succumbed to materialism and individualism, which are the twin daughters of selfishness and atheism. The Family System prevails, and even the village as a whole has the theory and some of the practices of a cooperative brotherhood—which is not far from the Kingdom of God. Here is the first, and the most significant, local custom which we should adapt to Christianity—for it is really implicit in Jesus' Way.

The people of the villages, even through their vague and inconsistent religious ideas and loyalties, at least have a tendency toward faith and worship; which is comparatively rare in the cities.

Neither Shinto nor Buddhism has a message that could convince or hold the rural population. They are too abstruse and removed from life. They make a fine showing among sophisticated and degenerate city dwellers—because they salve the human conscience without demanding practices that thwart selfish ambitions.

The slight hold which Shinto and Buddhism have on the common people is shown by the ease with which any new cult can sweep them into its fold.—Omotokyo, Tenrikyo, Hitonomichi, etc. are as mushy in Japan today as are Mrs. Mary Baker Glover Patterson Eddy's and Mrs. Aimee Semple McPherson Hutton's cults in America. (It is peculiar how inexperienced and unstable these feminine founders of new religions seem to be in picking their series of husbands—in spite of their presumable spiritual insight and unquestionable organizing ability!)

Now of all religious systems, the Gospel of Jesus happens to be by far the best adapted to the people of rural Japan—even considered apart from our belief in its ultimate truth and finality.

Nothing in all the religious teachings of the world could be more readily understood here than Jesus' unshakable assurance that God is our Father and all of us are brothers, in a supreme Family System which needs only to be understood and practised to transform our world into the Kingdom of God.

The so-called parable of the Prodigal Son points out in bold relief the principle, which Jesus always taught and lived, that an unfilial attitude toward God is the ultimate sin.

We Western apostles of rugged individualism are slow to grasp—what is so obvious to the Oriental—that the wickedness of the "Prodigal Son" did not begin when he started wasting his patrimony on *geisha* but when he insisted on breaking up the Family and dividing the estate while his father was still living. Even if he had given a large portion of the money to a Mission Board, he would still have been an unfilial son—guilty of insubordination toward his Father and of unmitigated personal selfishness—two sins which Jesus always branded as worse than harlotry; because they are the chief obstructions to the realization of the Kingdom of God. It is we Westerners who named this parable "The Prodigal Son." I believe Jesus meant it to be the parable of the Unfilial Sons—(both of them were unfilial, but in different ways)—otherwise, why was the second son brought into the story?

The rural Japanese finds this principle of obedience to the Father easier to understand and practise than even we missionaries do. We tend to edge away from the implication that everything we possess belongs to God the Father and is merely lent to us, to be administered by us as His stewards. We prefer to foster the complacent feeling of virtue won by "giving to God" of "our possessions." Yet this stewardship principle is what Jesus tried to show in so many of His parables. We edge away from that which would cost us absolute submission, by making much ado about the doctrines and theories which our theologians have dev-

eloped,—things good enough in themselves, no doubt, but quite hard for rural folks to comprehend, much less shape their lives by.

They would soon become practising disciples of Jesus if we did not barricade the way with our own interpretations and adaptations, or our own failures to live the Gospel of Jesus.

There is another potential advantage in rural evangelization of which the church seems to take little or no account. It is the predisposition of country folk to appreciate the wonders, the mysteries, and the law-and-order of Nature, as revealing the Creator—even in non-Christian environments—as some Force higher than man.

To build upon that elemental foundation would be to imitate the method of Jesus Himself, in adapting the illustrations of His Message to the local experiences of the people of His community.

The first time Dr. Yamamoto, the Astronomer, was to deliver a lecture on the stars to one of our Farmers' Institutes, I wondered if it would not be almost as high "over their heads" as the stars themselves. But I was surprised and instructed on observing that these young farmers displayed an interest and an appreciation greater than what one would expect from a city audience. It did not seem a subject alien to their daily thinking.

One trouble with our rural evangelization is the fact that we have few preachers who can talk the language of the rural population. The church must develop preachers who depend less upon the arguments of human theology and more upon the living revelation of God which the Heavens declare and the earth echoes in all its natural processes.

Of course, the rural population cannot learn of the Gospel of Jesus unless someone goes to them with the message. And in presenting the message our methods ought to be adaptable; and certainly we should build upon whatever good foundations they already possess—but never should we countenance adaptations of the message itself for the sake of easy progress.

To try to duplicate city methods in the country would be both silly and futile. To rush through the country by auto "preach-

ing," or holding "meetings," or "distributing tracts," will not evangelize the people in a hundred years.

They are waiting for the Gospel of the Kingdom—and unfortunately we haven't got it to share with them. The first step, therefore, to an adequate rural evangelization is the establishment of an experimental demonstration in the country.

I do not believe that there is the slightest doubt but that if we were to establish in any rural community in Japan a social and spiritual group who would, with a fair degree of consistency, live out Jesus' principles in their farming, their marketing, their worship, their hygienic and sanitary improvements, their child training, and their responsibility to share their benefits with less fortunate neighbors—there would soon be a general movement throughout the Nation to emulate this Kingdom unit everywhere.

Having made ourselves clear against compromise with practices that could only weaken the real hold of Jesus' Way of Life upon the people, let us look at some specific practices that we may well advocate with all the enthusiasm and persistence we can muster.

First of all in importance I should put the need of a thoroughgoing reestablishment of a Christian Sabbath. A far greater contribution to the complete permeation and the permanence of Christianity in Japan than the adaptation of any local custom, would be an intelligent use of Sunday as a holy day. At no point in our evangelistic strategy have we made a more sorry failure than in this particular.

No field in the world is in greater need of the weekly rest day than Japan. In many countries a five-day week, or a short working day, or the natural lethargic pace of the populace, makes every day more or less a rest-day. But Japan is fast out-Westing the West in zeal and speed in work. Machinery is dragging factory workers along at a body-breaking rate. Tradesmen, clerks, laborers, farmers, must toil from daylight to dark. Only the easy-jobs have Sunday rest—the politician, the banker, the school-teacher.

Christianity might be a great boon to all the weary and heavy laden, merely by promulgating a weekly day of rest. But we do not do it. The deacon attends church, leaving his clerks to carry on his business; the preacher's wife brings her *furoshiki* to church so she can go shopping on the way home; the heavy Sunday dinner makes rather more work than usual for the cook.

I am perfectly well aware of the other side of the picture—the ardent observer of a Puritanical Sabbath, who believes that a fanatically strict morality on Sundays creates enough virtue to excuse raising hell the other six days,—in business, in the home, in politics, and personally. But one evil does not excuse another.

Also I am not forgetting that Jesus Himself was no stickler for the orthodox Hebrew Sabbath, as interpreted by the Pharisees of His time. But at the same time I am very much aware of the fact that Jesus did believe in and practise the custom of using the Sabbath for regular, systematic, organized and cooperative spiritual nurture. It was distinctly His custom to attend the Sabbath meetings of the synagogue and there to study the available Scriptures, as well as participate in spiritual teaching by specialists. He did not overthrow the meeting custom, but He very positively, and even spectacularly, added the practice of “doing good” on the Sabbath.

Rest for the weary; service for the spiritual workers; worship for all—plenty of uncrowded time for these things; and, most essential to all of them, a fixed period when all the cares of the world and the drags of materialism can be forgot, and every son of God can devote undivided attention to the things which are unseen and eternal.

I am also persuaded that history bears witness to the fact that the vitality of the Church and of the spiritual life of the people who profess to be Christian, rises or falls with the intelligent use, or the neglect of a Christian Sunday.

Before we search for local customs to be adapted to Christian uses, let us devote effective efforts to the understanding and establishment of this neglected Christian means of maintaining the

elusive and languishing Christian life among already existing churches.

Many old-established customs have served good purposes in past times. Some of these are really missed by the Christian convert. To abandon them leaves a void in his spiritual life. Some may be adapted into the usages of the Church with real benefit. For some it would doubtless be better to provide substitutes—and if none exist to devise some.

We should not forget that even the oldest customs had to have a beginning sometime, and it is therefore not impossible to establish new practices that will gain their own prestige as time goes on—if they are worth while.

In different parts of the country, and especially among different classes of people, the local customs vary; and likewise the degrees of influence these customs exert. In my own section, I should be inclined to surmise that the elements of their former religious experiences most missed by the newer Christian converts are:

The god-shelf and *Butsudan*; the *Obon* festival and/or celebration of the death anniversary of relatives and friends (and with this goes the disposition of their dead in a family temple; and the imposing architecture and sense of permanence possessed by the old temples and usually lacking in the smaller churches. There are other old customs which seem to be dying out, some of which seem to possess possibilities of spiritualized restoration; as, for example, the presentation of babies at the local shrine and the once elaborate celebration of achieving maturity.

What have we done, or might we do, about turning such practices into spiritual gymnastics for the strengthening of the Christian life; especially in the rural field, where old customs die hard and superstition might be offset, if not overcome, by the use of more satisfying forms?

Of course, the Church offers already infant baptism in the place of infant presentation at the shrine. It has the celebration of Easter to substitute for the *Obon* festival—which is a strong

reminder of Eternal Life. Some churches are incorporating crypts, or other forms of the mausoleum, where the ashes of the dead may be housed with dignity and honor.

Ideally, it seems to me this is an excellent use to make of the church tower—which is too often only an ornamental appendix to the building. Only the tower should be a permanent structure of reinforced concrete, to insure permanent protection.

To meet the desire for the celebration of the anniversaries of the death of relatives and friends, we of the Omi Brotherhood have for years observed an annual Memorial Day at our own mausoleum,—for all those whose ashes are within. This is made an event of real impressiveness and seems to bring consolation and spiritual uplift to all who participate. It is probably not too much to say that the ashes and the memories of these Christian dead are being cared for in a more adequate manner than would have befallen them had they died in either the Buddhist or the Shinto faith.

The church might do well to make a real memorable spiritual event of the coming into physical maturity of each youth in its fold. At the outset of this most critical period, an adequate spiritual set to the young life ought to go far toward holding the subject to the Christian life. This might even solve the problem of the usual leakage between Sunday School and church, with its great loss of adolescent adherents.

Some individual Christians,—including physicians and educators and special friends of youth,—are doing valuable work among young people at this period; but it is quite possible that the Church might develop a special feature for this particular purpose which would be even more effective than some of the festivals we already observe. This could the more easily become the case if parents and teachers made use of the occasion to drop the prudery and hypocrisy too often associated with sex-education and give to their young true and wise guidance in their time of most urgent need.

Concerning the God-shelf and the *Butsudan*, it ought not be

necessary to state that for a church member to retain either of these in his own home is strong evidence of our inadequate comprehension of what it means to become a Christian. The prevalence of both *Kamidana* and *Butsudan* in the same home is in itself proof of vagueness as to religion. And it is entirely too easy for such a home to add merely one more variety of good-luck talisman by joining a church.

That these other focal points of religion must be surrendered if one is to hold allegiance to Christ ought to be evident, and should be made a condition of administering baptism. But that a satisfactory alternative focal emblem should be provided has not been adequately emphasized by the Protestant churches.

The Catholic Church substitutes a crucifix. In theory, we offer the "Family Altar", as we call morning or evening prayers. But too often,—for lack of earnestness, or regularity, or suitable place,—the family worship slips into disuse.

In a number of luxurious Japanese homes for which we have made plans, there are incorporated prayer, or meditation, rooms. In nearly all the Christian Schools we have planned, for some years past, there are small chapels for prayer and meditation. Would it be too much to aim at every Christian home having a small, quiet room, where singly or as a family prayer and meditation could be experienced in a definite atmosphere of worship?

The fundamental lack of worshipful atmosphere, which one must feel who resigns from an august Buddhist temple to find spiritual uplift in a Christian church that resembles an enlarged school room encased in a huge packing box, with perchance a smaller box perched on its roof,—cannot be entirely forgotten in the zeal or eloquence of the preacher or in the fervor or swing of the hymns.

Sometime adequate church buildings must be erected; and sometime they must be kept open for prayer and meditation in an awe-inspiring atmosphere.

In the meantime, very immediate, practical, and economical measures of tremendous influence, ought to be pushed forward to

get rid of such undignified and non-spiritual characteristics of many Japanese churches as—late and noisy entrance; chattering; slipshod order of services; preaching without zeal; prayer that is merely preaching some more with the eyes shut. A stranger entering should have cause to feel himself in church—in the presence of the Living God—rather than in a school lecture hall, in the presence of an indifferent lecturer.

A point at which adaptation to the best local ideals might well be made is in regard to the taking of a "collection" in services of worship.

We of the West are so accustomed to the practice of passing receptacles in front of the congregation to wheedle from them dimes, pennies, or buttons, that we find it hard to appreciate the effect of this custom upon a cultured Japanese of the old school. But we need only reflect that among high-class Japanese money is never a subject of conversation; price-haggling brands one as vulgar; money is not passed from hand to hand,—even a tip to a hotel attendant is wrapped up in paper! It grates upon the nerves of a Japanese of culture—so far from fostering the spirit of worship—to see and hear the bustle and tinkling of coins which the taking up a collection involves. They would like to be at least as courteous in handing money to God as in handing money to a servant!

There is nothing sacred or scriptural about the collection. The apostle does admonish believers to lay by an offering on the first day of the week—but he does not specify that it would be improper to wrap it up in paper and hand it privately to the treasurer.

That such a method will work is being demonstrated. For more than a quarter-century there has not been a collection taken up in the church at Omi-Hachiman. Yet there has never been a deficit. Practically every member gives directly to the treasurer. There is no rich "big-giver," either.

And I confess that after these years of experience in a Japanese church that never has had foreign control, I myself have come to feel far from spiritually uplifted by the collection feature of

Western churches when I travel.

While we are considering desirable additions or adaptations to the practices of the church, we might pause a moment to consider one old custom which seems to be well on its way into the church, which should never have been condoned, much less accepted—I mean the practice of trial marriage.

Before any one rises to inform me that such a thing is not permitted in the churches of Japan—at least within his particular branch—let him make a careful investigation. In several cities and towns I have bumped into this practice within various churches and without protest of preacher. I have been told by church members, who were defending the custom, that the majority of marriages are not legally registered until weeks or months after the marriage ceremony and the beginning of wedded life. It is the “only way to get acquainted” and discover whether the principals wish to become permanently and legally married—they declare. It is excused as a necessary corollary of the wedding-by-go-between system.

If this last statement is true, the churches ought to have been substituting some better system than “match-making” during the past half century. Whether it is true or not, the churches ought to have a rigid standard of legal marriage. That they as yet do not have it may be implied from the remarks of a well known preacher to whom I appealed for support of this reform. He answered, “I couldn’t be very hard on the young people of today, because my own marriage was not registered for several months after the church wedding.”

Finally, I should like to advocate the adopting of a certain attitude, if not custom, of the Oriental mind, which seems to me more Christian than the Western practice. I mean in regard to contracts.

We Westerners have so sanctified property rights, in our pursuit of “rugged individualism,” that we consider a commercial contract as something sacred. Where there is a sudden shift of circumstances that leaves only the alternatives of property loss

and human sacrifice, we insist that money is more important than life. We stolidly, if not cheerfully, sacrifice a man and his family rather than accept a loss on a contract.

The Oriental instinctively holds man above property. He signs all commercial contracts with mental reservations. He is prepared to excuse the contractor if it becomes evident that carrying out the stipulations would ruin him; and he expects the same humane treatment in case he happens to be on the losing end of a contract.

It seems to me we could do a good thing for the Christian church, by adopting this Oriental custom. And it is coming to seem to me rather likely that Jesus in His direct teachings and in His parables implies approval of the Oriental attitude.

But in general I should like to end as I began by stoutly disapproving of any adaptation of Christianity to national or local customs.

A Program of Household Religion

B. F. SHIVELY

A word as to the significance of the term household religion is in place at this point. I take it that the term household in Japan has a wide reach. Not only is the typical household in Japan wider in its reaches than the typical household in the West, but if we take a wide view of the varied interests of the household it may be said that the activities of every member of that wide group center in the home and have their chief significance there. The father's business and his successes in that business; the success or failure of every one of the many pupils and student of that group in each of the numerous and ever occurring examinations; the marriage of each daughter or son, and niece or nephew in turn; the death of a grandparent or any one of the numberless and ever recurring memorial days, all these and many other interests are matters of vital concern to the household. And religion plays some part in all of them in most Japanese families.

One of the principles underlying our problem is that any education to be vital must be based on the interests and needs for development of the individual or individuals concerned. If the purpose of our program of religious education in household religion is to meet the needs for development and growth in the religious life of the people then this is our starting point. And if education in religion, which is to be more than mere form, must be based largely on the interests of those whom we are seeking to help, it is obvious that no general program can be devised which

Note: Owing to lack of space, it has been necessary to omit the first half of Dr. Shively's valuable paper, in which he discussed the underlying principles of Religious Education.—Editor.

will be applicable to situations as widely different as those of a household of the upper class in the heart of a great modern city and a household in one of its slum districts, or a household in one of the innumerable country villages of Japan.

And when we conclude further, as we must, that in the final analysis each household constitutes a field in and of itself, for special attention, we are not trying to be academic or to dodge the issue. And if we go so far as to say that every member of every such household is in himself a separate case requiring special and personal supervision we are not trying to be facetious. We are but trying to give religion and the spiritual welfare of our children at least equal consideration along with their physical welfare. There was a time not too long ago for some of us to remember when the doctor carried in his satchel a knife for bleeding people for all sorts of ailments and a few bottles the contents of which were administered as though they were equally efficacious over a wide range of disturbances. Fortunately for the lives of the patients these were for the most part harmless. But that day has passed. Even in curative medicine each case must be carefully and thoroughly diagnosed and treated on the basis of its scientifically known need. No doctor worthy of our respect and patronage would think of doing less than this for the physical well-being of any one and every one of his patients.

There was a time not long ago when a committee of eminent men and women—leaders in religion and education sat in session in New York city or in London and mapped out Sunday School lessons for a whole year to be used in every Sunday School in every land and to be studied by every attendant whether he were a first-year scholar in a little red country schoolhouse or a graduate-student in a leading university; whether he were a mere lad of five or a great grand-father of 105. But the days of the Uniform Lessons are largely behind us. The emphasis today is more and more away from dispensing the Bible or any other teaching material regardless of definite needs and situations. Today the more immediate need of those to be helped determines pro-

cedure both as to teaching material to be used and methods of teaching. But before we are ready for such thoroughgoing changes on a large scale involving individual guidance and attention to each individual and his needs, there are large neglected areas which are common to many people. Here we may make a beginning. In fact a beginning has already been made. Let us deal briefly with a few instances.

For almost twenty years one of the largest and most virile churches of Kyoto has encouraged its members to observe publicly in the church any special happening in the life of the individual or the family, such as births and birthdays, promotions and graduations, baptisms, recovery from sickness, weddings, safe return from a journey, and anniversaries and memorial days. In fact any event which calls for special notice. This was started by the women's society as a means of raising money for special purposes. In the hands of a wise pastor it has become a means of grace to all who avail themselves of the opportunity it affords. During the years the numbers have increased, and the scope of interests has greatly widened. There is hardly a Sunday morning when from one to five persons do not bring some human interest to the altar of the church where they stand in reverent attitude while the pastor leads the congregation in appropriate petitions for the enrichment of their lives, commending the bearer of the gift, together with the object of his coming to their common Father. There have been as many as fifteen or twenty following a baptism service. This is surely the cultivation of household religion, though the particular observance has taken place in the church. Frequently some of the members together with the pastor, or, without his presence, gather in the home concerned either before or after the church presentation, thus sharing with the larger family circle their joys or extending sympathy in sorrow.

The pastor of that church has enumerated for us under five heads an evaluation of that practice from his experience of eighteen years.

First it encourages them in expressing their thanks to God. We

Christians need to learn to thank God more.

Second, it ties up their Christian faith to their daily life. Japanese life is always connected with religious ceremony. When a child is born he is taken to the shrine. Now they bring him to the church instead. This is very important for training family religion.

Third, it helps the growth of their faith to recall and to observe memorials and anniversaries of past events when they have experienced the love and favor of God.

Fourth, it is effective instruction for new Christians. When they see others partaking of the experience they want to do so themselves and need not be preached to about it.

Fifth, when they express their secret thanks in a concrete way it will become strong and firm.

Some churches observe a special service during the year when those who have died are remembered in an appropriate way. The various members of the families concerned are especially requested to attend these services.

A young pastor recently out of Seminary with forward looking plans is in charge of an attractive, though small church plant along the highway between Osaka and Kobe. He maintains a kindergarten and of course a Sunday School and other services generally held. But his new venture is worship services, primarily for the children, held in the homes of the community during the week. For six months he has held regularly on Friday evening at seven o'clock a worship service to which the children especially are invited. These take place in homes which are cooperating. The pastor tries to be present to lead or lend support and guidance. He feels that these worship services help to interpret to the children the meanings of their daily activities and that it ties them and their homes with Christianity in a way that has not been accomplished at the church. He values highly the personal and intimate touch with the children and with their parents in the warmth and intimacy of the family circle. He reports changed attitudes on the part of both the children and their parents and an increased attendance at the various services of the church on

the part of both. These are distinct gains and he believes these ministries can be extended to wider circles in future.

In our attempt then to offer a program of religious education for household religion let it be understood that what we have to offer are but suggestive of what may be done in our churches, homes and communities toward the cultivation of the religious attitude, and the development of the religious life of the people of all ages whom the church serves, and the making of those religious experiences significant in and for their own lives and the lives of those whom they touch in their everyday relationships. These suggestions are offered in the hope that those who have definite situations to meet and to serve may find help by making selections suitable to their purpose.

One might begin almost anywhere, but we shall start where the need is obvious and at the same time strategic. It has been said that the education of a child begins with the education of its mother. An important provision in any adequate program of household religion must be for the preparation of those who are approaching marriage and parenthood for that sacred trust which has been committed to the children of men. Too long has the church married its young people and insisted that they stay married without having given sufficient care to prepare them for married life and the sacred relationship and mission it entails. Here is a great need and the church must meet it in the wisest possible way. Much must be done, of course, before the time for engagement arrives, but this event offers religion one of its unique opportunities. The other day a letter came from a woman missionary who has had intimate contacts with many homes and the every-day life of the people. She wrote, "The engagement ceremony was really beautiful . . . Those present were much impressed with their first Christian ceremony." The wedding itself is another rare opportunity to let Christianity speak to the hearts of the people within their family interests. A few years ago a wedding took place in a Kyoto church where the contracting families had wide business connections. The church was full of

well-to-do men and their families who had never touched Christianity closely nor seen it in operation. It was to be a foreign style wedding and the missionary and his wife were asked to help plan for it. The wedding began more than an hour late and to the consternation of the missionaries and against their advice the minister insisted on preaching a sermon. And preach he did. It was a splendid interpretation of marriage from the Christian point of view. So interested and impressed were many of the guests that the pastor had a busy time following the ceremony writing his best thoughts in the folds of their fans to be carried home and treasured there by themselves and their families.

The church should help her young people and others of her neighborhood in establishing their homes. In many instances the way will be open for such aid. In others there will be difficulties to be overcome by tact and patience. But patient tactfulness will find a way if the attitude of the church is one of helpfulness and not propaganda. It may be that the new home can be dedicated to its lofty mission by an attractive and fitting service. If thought is given to the problem some fruitful friendships may be established with each new home through which such winsome and potent help will be given as to determine the character of the home and set the stage for a wholesome environment for the little ones when they make their appearance.

Would it not be an excellent thing if every church would maintain contact with an efficient Christian nurse whose services would be available to those to whom the church wished to extend her ministries? In addition there should be a household committee in every church, sensitive and responsive to human need, actuated by the same helpful spirit which led the Master on his errands of mercy. Any household may be needing help at almost any time, and a bit of timely assistance freely given in the spirit of Christ to tide over a temporary difficulty will almost surely be welcome and will result in more abundant life and enriched personality for all who share in the experience.

It is hardly an accident that the child of necessity spends the

first years of his life almost entirely within the warmth and affection of the home circle. This is his first world. It would be impossible to exaggerate the importance of these first years for the future. For it is here that a store of images is built up which is likely to influence the life for good or for evil for many years even after adulthood is attained. Some of these are said to lie dormant for years in the subconscious but ready to awaken on call with power to determine character and personality. How very important it is that the child be surrounded in the home with only wholesome influences! Good books, good music, wholesome magazines, pictures and other works of art such as the home can afford, but carefully selected for their influence on life and character, should be the heritage of every child, and the church should help make them possible.

Religion for the children should begin in the home. The young mother and father should be the child's first teachers of religion. The family affords the natural setting for the development of those tender affections so much a part of early childhood. The relationships in the family are well adapted to fostering the growth of personality in each member of the household, who, through their association from day to day in the home, learn not only to know each other intimately, but also to appreciate the ties of affection which bind the family into a unit. This is fundamental to the building of character, and especially, Christian character. Any church with a sense of mission and service will find ways to assist those homes which are open to her ministry.

One missionary correspondent wrote that many of the Japanese Christian families with which he is familiar are finding it very difficult to get the family together for any sort of religious activity. From the information which has been made available for this paper not more than from ten to twenty percent of the families connected with our Japanese Christian churches have the custom of regular family worship. No doubt many of us have had similar difficulties in observing religious practices in our families. Of late years I have given considerable thought to this problem of reli-

gion and worship, and the cultivation of the religious attitude and response in the home. If I could begin again, and feel as I do to-day, I should establish somewhere in the household an attractive place adapted to children and adults—a place with a religious atmosphere, to be known by some such name as “quiet place” or “sacred place,” and then try to develop in the members of the family circle respect for it and a desire to visit it at least once each day, either as a group or by twos or singly, for purposes of quiet and rest, thought, thanksgiving and prayer. I believe it would be a distinct aid to the cultivation of a reverent and religious quality in each individual, and in the home itself, and it would develop in each a more reverent and thoughtful attitude towards each day and its activities.

The Japanese people already have a custom something like this. It is a part of their social and religious heritage like going to Sunday School and Church is with many of the people of the West. There must be some good and sufficient reason for it. We are told that the Japanese are slaves to vision. Seeing means more to them than any other sense. That is why visual education is so telling among them. Why should not Christianity take advantage of this situation and encourage the practice in Japanese homes of observing quiet moments before a suitable altar as attractively appointed as Christian vision and ideal can provide? Such an altar should be simple; it should be artistic; it should be aesthetic; it should be Japanese; it should be Christian and therefore religiously uplifting. It should prove a distinct aid toward the unification of the family, regardless of the number of generations involved. It should have a pervasive, sublimating and Christianizing influence on traditional household customs and practices where such is desirable and advisable. The wise and sympathetic church ought to be able to make use of this institution and to supply to it that which is lacking both in incentive and power for high and holy living. In the hands of wise parents and with the sympathetic assistance the church can give, such an altar could be made to play an important role in the religious nurture of the

children. As the problem now remains the church but confuses the issue for the children (insofar as her emphases are different from those of the home) because the children are left to bridge the gap largely unaided, and sometimes against the careful instruction of their home training. If we put the problem in this way and face it squarely we see how inconsistent and uncharitable we are. We fear to try to bridge the gap ourselves, while at the same time we try to induce the children to come to us where we indoctrinate them from Sunday to Sunday and then send them back to their homes and household customs for another week to struggle alone, and in spite of it all, we expect them to become Christian. Our duty to their homes as well as to the children seems to be clear. May we be given vision and wisdom for this difficult task.

Nor will the church be content to see the finest results of her efforts with the children in the early years nullified by letting the child be turned over to an educational system which has no place for religion. At present the Christian kindergarten appears to be the most suitable agency available for guiding the development of the children. Our Christian kindergartens are deserving of the highest praise. But the time has come when we must take a forward step. It may seem to some as a step backwards. In certain cases it will probably be so for a time. But there is but one way to integrate a program of religious education and that is to let it be administered by the church. Under present conditions many of our kindergartens have not only no connections with the local church but are in apparent conflict with it and its program. Whatever the reasons for this state of affairs, we must set our faces to correct the situation and to solve the difficulties in the way. The church as the chief agency of Christianity for making its benefits available for the needs of the people must accept the responsibility and organize accordingly.

This will mean that the church should be educative as well as evangelistic in all its activities including preaching. There will be many groups and organizations and agencies for carrying for-

ward its varied program, but the program will be one. It should be so well integrated that waste and overlapping will be eliminated and complete correlation exist. If our pastors are not prepared for such leadership the theological schools and other training agencies must accept the responsibility and turn their attention more adequately in this direction.

In addition to the daily programs of the kindergarten and the work in the Sunday Schools a resourceful church will find ways of helping the homes and the children in their amusement and play. New games may be devised, with a Japanese setting, to be sure, but with outcomes more in keeping with the Christian Ideal for life. Japanese children sing at their play. The kindergarten has made an excellent beginning in providing suitable songs. But it is only a beginning. There is a promising field here for those who have talent in this direction. If we can get our children to playing and singing about the higher and finer things of life we are on the way to setting up the kingdom of God on earth.

Kindergarten mothers' meetings have served a purpose but here again there would seem to be possibilities far beyond present accomplishment. These should lead to fruitful contacts with the homes and the extension of the church's life and ministry to the members of the household in fellowship and service.

The children and young people revel in stories and in drama. Can we not take advantage of this interest, and even passion, and meet it with appropriate guidance such as will help the young in their struggle to find something meaningful in life? The possibilities would appear to be almost unlimited.

The church should have in its program also outings and camps for the children and young people. If the church leaders can plan camps for the youth and give them opportunities to share in the planning and in carrying the responsibilities of running their camps, in other words be counsellors and guides to them in working with and for others, fruitful contacts will be made and friendships formed which may bind many a family to the church and the church to the family with distinct blessings to both. I am con-

fidant that we lose our youth to the church because we give them too little place and opportunity for the expression of the life that is within them. Youth is by nature radical and the church has always been unable to brook anything too novel, especially if it bears the stamp of youth. The church must find ways and means of enlisting this splendid young life in Christian projects and services to itself and the families and communities with which it is surrounded and to which it should minister more widely.

Recently a surprising interest has been growing in the dramatizing of stories by means of miniature marionettes. University and theological students are developing materials and techniques with increasing success. This summer several groups of students are going about among the people offering in the churches and elsewhere programs including some of the famous stories, religious and secular, of the peoples of the world. This movement may well hold worth-while possibilities in at least two directions: It affords opportunity for purposeful young people to find expression for their growing ideals and their desire to be of service to others. And, further, it meets a need for wholesome entertainment and may result in a splendid type of education because of the fascinating quality of this particular kind of entertainment when well done. The forward looking church may well encourage such activities and lend its aid in helping to give them wider hearing as well as further development.

The church's program of household religion should be built on the principle of co-operation. Its function should always be one of completion and fulfilment rather than that of replacing what other agencies are already doing to serve the home. The church's program will therefore vary with each and every situation, according to the need to be supplied. For such a service the church must ever be alert and sensitive to human need and tactful and efficient in ministering thereto.

And what about the adults? We have but one suggestion to make and that is of such a nature that it may keep any pastor and any church busy for a long time to come. Do we not make a

colossal mistake in our churches when we give the people no opportunity to let the church and the minister know what they are thinking? How does any minister know that his sermons, however fine they be, are touching the interests and problems of the people? He gathers his sermon material and organizes it into what he thinks is a grand sermon and then when the hour comes proceeds to deliver himself of it. This is not an attempt to be flippant. It seems to me if I were a pastor I should want to have open forums once or twice a month when any one who wished to speak might say what is on his mind. Many of our evening meetings might well be used to give the laymen and the lay women and the young people a chance to speak or to ask questions or to state their difficulties in carrying into the life about them their Christian ideals. Such a procedure would almost certainly lead to a new awakening on the part of the pastors and other leaders in the churches to the difficulties to Christian growth and Christian living in an environment so unfavorable as that which envelopes us today. We should expect further that pastors and churches would be led to work for conditions more conducive to Christian living. This would bring the help religion has to offer to bear upon practical situations and problems. That is household religion and that is what religion is for, partly, at least. The more we can encourage household religion and the more we can put religion to work on the problems of the people and society the better for both religion and the people.

Rural Community Life And The Church

EDWARD M. CLARK

“Rural Community Life and the Church” is the wording of our present study, and it suggests the necessity of certain definitions and delimitations. In the first place let it be understood that we are not thinking of the church in any sectarian sense. We are not considering the church from the standpoint of your denomination or mine. The church, as we shall use the term in this discussion, is any group of people united by a common faith in Jesus Christ and locally organized for kindred worship, Christian service and sharing of Christian experience, irrespective of external forms and formulas or methods of administration. We could wish that as we introduce our church to rural community life we could forever conceal from the latter the amazing history of the church’s organisational divisions and present her as one united band of followers of Jesus in common faith and devotion to him and his cause.

But we fear that even if it were possible thus to introduce the church as an undivided unit to the rural community the same human frailties which were operative in the historical development of the church would again be effective in bringing about, before many years had elapsed, multitudinous sub-divisions similar to those which we had taken the pains to conceal from the rural community at the time of the introduction. Therefore, in view of the seeming necessity of the existence of denominations, for some time yet at least, the church which I should like to see introduced into the rural community life of Japan is one which would at least bear one common name throughout all of rural

Japan, and which would relegate all denominational differentiations to the status of parenthetical subtitles, thus minimizing their importance in the minds of those simple folk who should not be perplexed with those subtle metaphysical distinctions which have given rise to so many varied and confusing names of the Body of Christ throughout the world.

It is to be noted in the second place that we are thinking today of that church in its relationships not to the thought processes or other abstract phases of the rural community but to its life, that is to what its people, as living members of a social group, do in the days and hours which comprise their span of life. We are not concerned today, although we might well be concerned at some other time, with any of the abstractions of theology. We are concerned with the "here-and-now" life of rural people and with what the church should mean in its relation to that life. In the third place, let it be noted that some phases of that life, which are considered in other sessions and other parts of this session are eliminated from this treatise.

I. Analysis of Rural Community Life.

What is the rural community into whose life we aim to introduce, as a living force, the Christian church? We are not unaware of the variety of usages of the term "community" in sociological circles, some students using it in a very broad sense almost synonymously with the term "society." But for the purpose of today's discussion we shall assume that the committee, in assigning this subject, intended the more delimited usage of the term, in accordance with which intention we define the rural community as the social structure within the geographical area corresponding roughly to the area of a village. Rural community life, therefore, is village life in its social aspects.

The farmer's family arises early in the morning and after breakfast some of the members go out into the fields to begin a day of hard labor in connection with the production of rice, food for themselves and the rest of the ninety million people, many of

whom do not thus labor for their food. In connection with this process arise problems concerning the production of better crops and better ways of producing them. And so we strike the roots of what, although on the surface may seem to be but pure natural science, the science of agriculture, nevertheless has direct social bearings, for it concerns the welfare of the whole nation with special application to the social welfare of that class of people in control of the technique of production.

Some of the members of that family, being beneath the age of twelve, are sent off to the local primary school; and we are now face to face with problems in connection with their education. Some, being above the age of twelve, are sent off to other schools, usually at a greater distance and at a greater expense: and we are now faced by other problems related to the same general phase of life.

A certain percentage of the community's populace is neither in the field working nor in school studying but is at home beneath the *futon*; and we see open up before us a range of social problems related to health, sanitation, dietetics, etc.

If it happens to be a holiday, the young people of the family especially, but most likely the older people also, concern themselves with various means of amusing themselves; and we are faced with the problem of profitable recreation, a social problem of no mean dimensions in rural Japan.

A child is born, or a daughter or a son is married, or a funeral announces that one member, child or adult, has departed from the group; and there are social problems related to each of these experiences.

In their endeavor to deal with these and many other situations which confront the average rural inhabitant various organizations arise. It is not necessary to list here the names of these organized efforts to meet the needs of the community. Some of them have as their chief motive the dissemination of ideas and the guidance of public opinion. Some have certain phases of social control as their aim. The chief objective of some is the promotion of the

material welfare of the community, while other organizations aim primarily at the cultivation of the non-material phases of social culture.

II. The Religio-philosophic Prerequisite.

Now, some may be inclined to inquire what all of this discussion regarding rural social structure and social problems has to do with the church. But please remember that our subject is "Rural Community Life and the Church." The relation, then, is vital for these are the things of which life in the rural community consists. They are rural community life, and the church which is not related to these things is, therefore, dead. Let us go somewhat into the consideration of this position which constitutes the religio-philosophic prerequisite of the church's advance into rural areas.

1. God in natural processes.

The rural church must recognize God in the creative processes of nature. The church in the past has mistakenly allowed the picture of creation to end with the close of the account in the Book of Genesis. It has too often forgotten that, as the name implies, that book is an account of beginnings. Accordingly it has closed its eyes to the processes of creation in present-day natural phenomena.

(a) In mother earth. This leads us to our first tenet, that the pursuit of agriculture has a deep religious significance which the rural church should recognize as basic, and which should, when recognized, vitalize the church's relation to rural community life.

Perhaps a mere statement of this principle is not sufficient. A little consideration of its implications should clarify our point-of-view. Is not the pursuit of agriculture a service which should be regarded as sacred in a very real sense? Is not the preparation of soil, the control of water supplies for irrigation, the application of fertilizers, the cultivation and care of growing and ripening plants, the harvesting of crops and the rendering of them available as food for living creatures a distinct service to God and man?

Are we not, when we perform these tasks, acting as God's agents in His creative processes, and cooperating with Him in a very real and intimate way? These are not questions to be propounded merely for euphonic effect. They raise a point which all leaders of Christian thought in general, but more particularly leaders of the advance of the church into rural areas, should accept with all seriousness as basic in their philosophy of religion. How did we ever get so that we consider it more religious to stand before an audience and speak than it is to cooperate with God in His creative work in nature or to assist others in acquiring a better technique in doing the same?

The sacredness of the soil as God's medium of continuous creation, and the religious significance of agricultural pursuit as man's fellowship with God in His creative work are factors which have been largely lost and need to be reappropriated by the church in its rural approach.

(b) In the human body. The above is only one phase of the religio-philosophic basis which must be reappropriated by the church. God is working in the natural processes not only of plant life but also of animal life. The church, therefore, should recognize the sacredness and the religious significance of cooperating with God, or serving God, in the realm of alleviating physical ailments and correcting abnormalities, thus helping to produce better bodies among God's animal creation, perhaps especially among the members of that species to which has been given a special place of supremacy among the rest, and who have in a special way been appointed as God's agents in creating a better world. Human misery and suffering are not God's wish for man's physical status. Accordingly man has been endowed with the ability to discover the causes of bodily ailments and to apply the means of combating them and bringing betterment. Why has the church lost what Jesus possessed of a consciousness of the religious significance of cooperating with God in the healing of disease and in the improvement of man's physical status?

Is it less religious in its nature and less Christian in its motive

and purpose to instruct people in the methods of curing physical ailments or in the principles of preventing disease, thus cooperating with God in His process of creating better temples for His indwelling, than it is to teach people that God is one person with three modes of manifestation in one nature? It must be admitted that the average Christian philosophy has regarded the latter as religious teaching and the former as purely material. But the thesis here defended is that this differentiation is erroneous, and that there is a truly religious nature and significance in acts and instructions which are cooperative with God in His creative processes in human bodies, just as we have asserted that there is also in acting as God's agents in His creative processes in the pursuit of agriculture.

2. God in spiritual processes.

We can not at this time go further into this matter except to point out that this religio-philosophic concept extends further, including the realm of the non-tangible and invisible phenomena which comprise what is broadly described as the spiritual world.

It may seem platitudinous to urge that the rural church must include in its basic philosophy a recognition of God in these spiritual phenomena; for has not the church in the past emphasized this phase to the exclusion of the so-called material and physical phases mentioned above? Granting this to be true we only wish to call attention to the fact that even in what is termed the spiritual realm there are phases in which the church is likely to fail to recognize God's operative presence. I am referring, especially to the field of psychiatry, a branch of modern medicine which has had a phenomenal growth in recent years, and which bears a deep religious significance. The progress which this science has made in psycho-analysis and in the correction of various social maladjustments is a matter of common knowledge which we need not enter into here. But the phase of the whole matter which is not commonly appreciated is its religious bearings. And that is the phase to which attention is especially called here in connec-

tion with the religio-philosophic prerequisite of the advance of the church into rural areas.

The science of psychiatry has the same religious significance as do the sciences of agriculture and medicine. A prominent psychiatrist has recently put it thus: "I believe that practically the same laws govern at the psychological, and from my point of view more particularly the psycho-social level of development, as govern lower down at the physiological level"⁽¹⁾. Coghill, in his recent treatise dealing with the relation between anatomy and behavior, expresses his conviction regarding the matter now under consideration in the following words which I shall quote rather at length as valuable comment on the claim which I am about to make. He says, "Growth may be conceived as the creative function of the nervous system, not only with regard to the *form* of the behavior pattern but also with regard to its *control*. The creative opponent of thought, upon this hypothesis, is growth. Man is more than the sum of his reflexes, instincts and immediate reactions of all sorts. He is all of these plus his creative potential for the future. . . . The real measure for the individual accordingly, whether lower animal or man, must include the element of growth as a creative power. Man indeed is a mechanism, but he is a mechanism which, within his limitations of life, sensitivity and growth, is creating and operating himself"⁽²⁾.

Here we have two leading scientists giving expression to what the religionist might describe as God in His continuous creative processes in nature, in the spiritual as well as in the physical realm.

The religious implications of this are evident to those who have even a surface acquaintance with what, in psychiatric terminology, is known as the "maturation hypothesis." Educational circles are seeing its implications in the field of pedagogy and are making appropriate applications in the development of technique

(1) White, Wm. A., M.D., *Twentieth Century of Behavior*.

(2) Coghill, G. E., *Anatomy and the Problems Psychiatry*, p. 159.

for assisting the growing, developing organism of the child to unfold the possibilities which are being inhibited by such obstacles as bashfulness, fear, doubt and indecision, thus releasing those inherent forces which, if unimpeded, lead to normal maturation. While the religious implications of this theory are not limited to the rural church this is here insisted on as one of the prerequisites of the church's philosophy as it becomes a factor in rural community life because there are special inhibitions in the rural consciousness which greatly impede the assimilation of the religious values which the rural community needs and which the Christian church has to offer.

I have gone somewhat at length into this consideration of the religio-philosophic prerequisite of the church in its approach to rural community life because I believe it is basic, and that such approach is essential to the successful advance of the rural church movement as such, and to the success of any rural reconstruction movement anywhere. We can not go further into detail at this time but on the basis of the validity of the position above outlined we proceed to a statement of the thesis that what, in Christian circles, has been approved or disapproved under the nomenclature "social program" is inadequately described by the adjective "social," and in reality, beyond being social, is intrinsically religious and essential to the church's approach to rural community life.

III. The Practical Program.

On the basis of this thesis we proceed to ask, what then should we hold as our ideal set-up through which the church might be expected to build itself into the life of a rural community? Elsewhere I have gone into some detail in discussing this ideal set-up, under the title "Rural Community Parish." In the time remaining for this paper only an outline of two or three salient points is possible. Having followed patiently the above discussion of the basic principles there are probably none among you who have not already surmised what should be presented as the practical pro-

gram for the rural church. However, briefly, the following points should be emphasized.

(a) The primary emphasis. In the first place, let it be asserted that the whole program should be church-centric. By this we mean that the core of the whole enterprise must be the aim to touch people personally with that new life which is in Christ. The most basic point at which the church can touch and most helpfully modify the life of the rural community is in the hearts of the individuals who constitute that community. In the emotional and temperamental phases of personality lies the secret of individual and social happiness. Inasmuch as the prime motive of every individual seems to be the satisfaction of the "ego" instincts, permanent satisfaction of which is, by the nature of things, impossible, the fundamental necessity is a radical and deep-rooted change in the nature of that personality, by virtue of which change the "ego" ceases to be the center of interest in life. This change is what, in theological circles has been designated as the "new birth." Call it what we will, it is the "sine qua non" of both individual and social welfare. It is at this point that the church will touch most deeply the life of the rural community. Therefore we emphasize that the church must cooperate with God at this most basic point, namely in the exercise of that technique which experience has proved to be best adapted to the accomplishment of that necessary personality renovation known as conversion.

The nature of this gathering suggests that further dilation of this point is unnecessary. Therefore we postulate, rather dogmatically perhaps, as the central objective of the church in the rural community, that spiritual upheaval in the individual life, out of which alone can spring that full life which the social group needs.

(b) The necessary component. But having said this it becomes necessary to call attention to the thesis above adopted as a prerequisite, and accordingly to stipulate that intellectual assent to a spiritual-second-birth doctrine and the acceptance of baptism as

the external insignia of such assent is as futile in trying to touch the life of a community as it is to try to start your motor with an empty gasoline tank. If there has been a real spiritual upheaval in the lives of individuals they can not be content to sit down and sing hymns. They will be constrained to serve.

And so the second phase of the practical program, second only logically, not chronologically, must be the setting up by the rural church of that machinery through which the service-ideal can adequately operate.

We are less concerned today with the verbal forms in which the various phases of this concept may be described than we are with the actual operation of the underlying principle in the rural church. The Farmer's Gospel School seems to be a nomenclature, rather widely accepted in Christian circles in Japan during the past decade, which may or may not be made to describe the piece of machinery by which several important phases of the concept may be put into operation in the rural community. It will accomplish much or little according to the degree in which its personnel is imbued with the spirit of service, social service if you please to call it that, service with a deep religious significance as indicated earlier in this discussion. This institution has developed along the right lines, although its scope has been severely limited by the brevity of its sessions. It should have financial assistance from some outside or overhead source, as have the Danish Folk Schools, first to enable the attendance of worthy young men and women who are financially unable to attend, and second, to make possible longer sessions by employing substitutes to take the places of those who can not be longer spared from their work in the fields.

Such machinery, called by this or by other names, should be extremely useful in accomplishing much of the educational objective of the church, including religious, health, and vocational education. It should assist largely in the church's entrance into the life of the community by creating the binding link between the church and daily vocational interests of the people. It is not to be supposed that the church, of whose program the social activ-

ities of the Farmer's Gospel School are a part, shall thus displace the Young Men's Society, or the Women's Organization, or the Agricultural School, or other of the existing social forms. It will probably displace none of them, except some intrinsically evil ones, but it should put new life into each of them.

To what extent the rural church will be able to cooperate with God in His creative work in the building of better physique among the people within its area will depend upon circumstances and will vary with locations. In some localities it is of great importance to bring to health education more than can be contributed through the brief sessions of the Gospel School. In such cases a clinic can be operated as a branch of the church's Christian service program. Where the full-time services of a doctor can not be secured sometimes part-time service of a nearby physician is obtainable, as is the case in one of our fields. Sometimes the parish-leader's wife can fit herself for general nursing or midwife service, as has been done by the wife of one of our men. At any rate the church will miss one precious opportunity to bury its roots deeply in community life if it fails to discern this need and meet it, in so far as possible, in the name of him who when faced with an opportunity to minister to physical need never had a more important engagement to impede him.

To what extent the church will be able to contribute more assistance to the economic improvement than can be given through the lectures of the Gospel School is problematic. But if it watches for its opportunity, in most localities it will find its way into community life by the promotion of cooperative societies, by the introduction of gainful side-occupations and by guidance in certain phases of agricultural pursuit.

Conclusion.

At this point we shall be obliged to conclude this discussion, or rather to leave it for further general contribution. In doing so we would re-emphasize the necessity, on the part of the church and on the part of all promoters of the rural church movement, of re-

vamping our thinking to make room for the divine element and the religious significance present in the natural processes and the accompanying sacredness of service based on man's relation to those processes of nature, both in mother earth and in the human body. We would re-emphasize also the necessity of a re-interpretation of the commonly held differentiation between individual and social or organic life. Society is not simply the sum-total of the individual lives of which it is composed. When two or more individuals join together in a partnership or any other common purpose relationship the status thus initiated gives rise to a third something for which there does not yet seem to be a suitable verbal expression. In such a case, one plus one does not equal simply two but two-plus. Thus life presents problems which are not presented by any of its individuals as such, and these problems comprise the major section of the community life to which the country church must intimately relate itself. One reason why the urban church has not made much greater progress than is in evidence is that instead of permeating community life at its most strategic points it has simply added to community life one more little separate compartment.

The rural church in Japan, now entering upon a new period of advance into a large pioneer field must not merely add one more compartment to rural community life. It must cooperate with God in His creative processes which are operating in the organic life of the social fabrication just as surely as they are operative in the life of an individual.

News From Christian Japan

New Temperance Literature : A leaflet concerning the pioneer temperance village, described in these columns in July, has been issued, and may be obtained through E. C. Hennigar, at ¥1.50 per thousand post-paid. An eight-page pamphlet more in detail and suitable for sending to village officers, Young Men's or Young Women's organizations may also be obtained at ¥1.50 per hundred. For students and other young people, "Alcohol and Efficiency" is offered at ¥1.00 per five hundred, or 25 sen per hundred. In the Winter Number of *The Quarterly* we hope to publish the story of the first temperance village, as told by its mayor.

Health of School Children in Japan : Of special interest to Christians interested in health work is the statement recently made that almost one-third of the 126,330 Tokyo children of school age suffer from some disease or other. Swelling of the neck glands was reported as the principal internal disorder. On the whole, ear, nose and throat diseases predominated, with eye troubles following closely in order.

Five Year Program for Brotherhood of St. Andrew : The Brotherhood of St. Andrew in Japan, whose work was recently described in *The Quarterly*, has set up a second five-year program, which contemplates the erection of a national headquarters building, a centrally located national leadership training conference plant, a general endowment and a special endowment for Christian literature. The campaign will be launched on St. Andrew's Day, November 30th, the fifth anniversary of the founding of the Brotherhood in Japan. Since its foundation fifty chapters have been established in the ten dioceses of the Nippon Seikokwai.

Semi-centennial of N. K. K. Synod : The meetings of the Annual Synod of the Church of Christ in Japan, held in Tokyo from October 2 to 6, were in the nature of a celebration of the fiftieth anniversary of the organization.

Success of Daily Vacation Bible School: The Daily Vacation Bible School, conducted annually by the students of Meiji Gakuin for the past twenty years, reached a record enrolment this past summer, with 372 children attending in all its departments. Sessions were held on the school campus during the month of August, the entire organization being in the hands of students. The budget for this past year exceeded ¥800.

Condition of the National Christian Council: Rev. Akira Ebisawa, Secretary of the N.C.C., in bringing fraternal greetings to the Federation of Christian Missions, spoke frankly about the prospects of that organization, saying among other things, "In the first place we keenly feel the press of financial difficulties this year, since we shall no longer receive any direct appropriations from abroad. I made an appeal in September last year through the International Missionary Council, but later found that things were left with the Missions on the field to decide. Well, several Missions have already generously given to the N.C.C. out of their very limited budget, for which we are grateful, but we wish that others might do the same. Secondly, I wish to request your cooperation in the Union Evangelistic Campaign which is now beginning to move on. When Dr. Kagawa comes back we expect he will give us some weeks of his time for this campaign. Our chief objective at this time is to reach the educators of public and private institutions, taking advantage of this opportunity at a time when the Department of Education of the Government is interested in promoting interest in Religious Education. Thirdly, I wish to call your attention to the fact that the Kingdom of God Weekly is now published in the Council office and is a most efficient interdenominational paper for literary evangelism at an extremely low price—one yen a copy for one year, with reduced prices in quantities."

Sheep Raising being Promoted in Japan: In keeping with the ideas of many Christian rural sociologists in Japan, the Government of Japan is encouraging the raising of sheep in this country. It is part of a campaign to make the agricultural industry versatile, affording the farmers an opportunity to turn their leisure hours into cash and to protect themselves when prices of principal agricultural products drop. It is reported that there are at present only 50,000 sheep in Japan proper and 10,000 in Korea, but

that the amount of wool imported each year reaches the total of 240,000,-000 pounds. One million sheep are needed, it is said, to supply the needs of the Military and public workers and thus make these departments independent of foreign importation.

Educational Association Summer School: The ninth annual Summer School conducted by the National Christian Education Association, with over 130 delegates in attendance was held at Tozanso, Gotemba from July 24 to 29. A full program of discussion, lectures, devotions, and group meetings was followed.

A Communication: Commenting on the article by Mr. Nicholson in our Summer Number, Rev. C. J. Stranks (SPG) of Mikage, has the following pertinent observations to make: "Every one who reads Mr. Nicholson's article must admire and envy the complete self-devotion he shows and advocates in rural work. So wonderful an example of service for others cannot be without its fruit. Yet I am not sure that in all this stress on social service, modern Christianity does not belie itself. It states that the spiritual life is the only ultimate reality and yet strives to recommend itself by increasing the material prosperity of those whom it seeks to convert. This is a comparatively new thing and carries the unpleasant suggestion with it that modern Christianity doubts the appeal and possibly the complete truth of its spiritual message. If St. Francis Assisi had met a beggar, he would have left him a beggar but the happiest beggar in the world. He would have considered that he had bestowed the greatest of all gifts, not one that necessarily removed the man's poverty though with a change of character that might come, but one which enabled him to transcend it . . . Nothing in this letter is meant to suggest that we ought not to 'raise the fallen, cheer the faint' . . . yet to build up a complex social service seems to be no part of the missionary's duty. That must come with time, when the Christian spirit working as leaven among the people produces it as a natural result. To implant it from above, rather than to let it grow from beneath, is to make it seem an extraneous thing with no other future than that which is assured by foreign energy and foreign money."

Some New Books in Japanese: Two books by Shoichi Murao, which are

being widely used in promoting Christian evangelism are: "The Gospel of Love" (*Ai no Shingaku*) and "Speaking of Christianity" (*Kirisuto Kyo wo Kataru*). The former sells for fifty and the latter for thirty sen, postage extra. The "Collected Works of Moody" in 20 volumes, issued monthly, is widely advertised in the religious press. The Fukuin Shimpo has issued an interesting twenty-sen pamphlet entitled "*Nihon-jin no Kami*", dealing with ideas in the traditional religious system of Japan similar to those of Christianity.

Mutual Fire Protective Association: At the annual meeting of the Missions' Mutual Fire Protective Association, held in Karuizawa on August 3, it was reported that the amount of property insured in the association to date was about ¥2,113,000, that two fires had taken place during the past year, for which payments of ¥1000 and ¥300 had been made, and that the sum of ¥817.70 was on deposit. The scope of the association was widened to include Korea and Formosa as well as Japan proper. Rev. L. S. Albright was elected chairman for the ensuing year, H. V. Nicholson, secretary, with G. B. Braithwaite acting in his absence, and J. F. Gressitt, treasurer.

Kagawa's Return: After what was probably the most significant journey made by an Oriental Christian to Western countries, Dr. Toyohiko Kagawa returned to Japan on the N. Y. K. liner Yasukuni Maru, which landed at Kobe on October 12. During his absence of eleven months, Dr. Kagawa participated in one of the most extensively organized series of meetings ever put on in the United States. He met with appreciation and opposition, but turned even the unforeseen and unfortunate incidents which came his way to account. He was denounced as a heretic by certain Fundamentalist groups and as a Communist by certain groups of capitalists because of his advocacy of cooperatives. Permanent organizations for perpetuating his principles have been set up in the United States and it is reported that the Cooperative Movement has been greatly furthered by his visit. Dr. Kagawa's last important engagement was attending and addressing the World's Sunday School Convention at Oslo.

University Religion: The Imperial University of Tokyo is one of the best equipped educational institutions in the world. Five thousand students

were recently questioned as to their religion. The replies were as follows: Confucianists 6; Sintoists 8; Christians 60; Buddhists 300; Atheists 1,500; Agnostics 3,000. Of 30,000 students in the government universities 27,500 are reported as having no religion. (I.C.P.I.S. Geneva.)

Official Joins Oxford Group: At the summer meetings held under the auspices of the Oxford Group in Japan, one of the high officials of the Department of Foreign Affairs attended and gave his testimony, asserting that he and his wife had resolved to "take God into partnership" and follow the Group philosophy. The "Supra-nationalism Evening" put on by the Group in Karuizawa and Nojiri excited much favorable comment, demonstrating, it is said, the power of the Group technique in bringing into fellowship the nationals of different and often conflicting countries on a basis transcending the bounds of nationalism.

Heads of Christian Schools Meet: At a meeting of the heads of Christian schools held at Gotemba during the summer, it was earnestly recommended that Christian schools which had not already done so, apply for the privilege of receiving copies of the Imperial Portrait, that care be taken to conduct the ceremony of reading the Imperial Rescript in a respectful, decorous, and fitting manner, and that the Imperial Rescript, which constitutes the moral basis of Japanese education, be specifically mentioned in appropriate sections of the constitutions and deeds of trust of such schools.

Thirty-fifth Annual Meeting of the Federation of Christian Missions

ALFRED R. STONE

The Thirty-fifth annual meeting of the Federation of Christian Missions in Japan convened in the Karuizawa Auditorium at 2.00 p.m. on Thursday, July 30th, 1936. Sixty-four delegates from the constituent Missions answered the roll call, out of a total of sixty-six for whom fees had been paid. The officers of the conference were:— Chairman, C. W. Iglehart; Vice-chairman, E. M. Clark; Minute-Secretaries, D. C. Buchanan and Miss Margaret Archibald; Business Committee, W. K. Matthews and P. F. Warner; Treasurer, John K. Linn; and Secretary, A. R. Stone. The theme of the conference was "The Church in Japanese Society," and the main business of the conference was concerned with the future status of the Federation. Final action was taken on very radical changes in constitution, and in the future the 1936 conference may well be known as an important milestone in the history of Foreign Missions in Japan.

I. The Church in Japanese Society.

Three half-day sessions were given over to papers and discussion on this main theme of the conference. The thought began with an analysis of the present degree of integration into Japanese society by the Christian Church, and went on to consider how in the future the church may become still more integrated into Japanese soils and backgrounds.

(a) An Integrated Church.

Under the above sub-theme two papers were given on the first afternoon. The first paper, by Rev. W. P. Woodard, entitled "An Analysis of the Present Christian Church in Relation to Society," gave a statistical review of the growth in congregations, membership, self-support, and self-administration of the Protestant Christian Church in Japan up to date. Regarding

the development of indigenous thought, the church was described as putting more emphasis on doctrine and piety than on social vision or missionary zeal. The second paper was on "The Christian Message in relation to Japanese Thought-Backgrounds," was given by Rev. Takeshi Muto. Mr. Muto, after an analysis of the growth and content of the present "renaissance" of the Japanese Spirit, suggested that the emphases in the Christian Message necessary to fulfil the best in Japanese thought-backgrounds are (1) The idea of the one universal Father-God, (2) The ideal of universal peace, and (3) a message of Christ himself, through living personalities, rather than through abstruse dogmas.

Discussion on these two papers brought out several interesting points. It was felt that aloofness from social problems was not any greater in the Japanese church than in the churches of the West in general. It was pointed out that an increased use of the Old Testament would be of great value in showing how Christianity builds upon and fulfils the best in a national religion. Shinto, rather than Buddhism or Confucianism, makes the soil fertile for cultivation of the idea of God as a person.

(b) The Church and the Family System.

Friday morning was given over to papers and discussion under this sub-theme, with Dr. H. V. E. Stegeman presiding. The first paper, by Dr. W. M. Vories was entitled, "Adjustment of the Church to Traditional Household Life." Dr. Vories' starting point was that Christianity is not adaptable, but that men's lives, individual and collective, must be adapted to Jesus' way. He then pointed out many practical methods by which the church, as a demonstration of living out Jesus' principles, might establish and use ceremonies and customs fitting into the psychology of traditional family life and worship. The second paper, on "The Church's Contribution to the Modern Home" by Mrs. T. Gauntlett, gave many concrete and practical suggestions as to how the church could help to meet many problems, especially those of young people and marriage, which the traditional family system is unable to solve under the conditions of modern city life in Japan. A third paper, by Dr. B. F. Shively, on "A Program of Christian Household Religion," illustrating from the tenets of modern preventive medicine, presented the subject from the standpoint of Religious Education. Dr. Shively

urged the public church observance of any special home occurrences, and also the provision for some sacred, quiet place in every home.

(c) The Church and the Larger Society.

Saturday morning was given to a consideration of this final sub-theme, with Dr. H. W. Outerbridge as chairman. The first paper, on "Rural Community Life and the Church," was given by Dr. E. M. Clark. Dr. Clark gave a preliminary analysis of the social and economic life of the farms of Japan; and then gave hints as to the thought-forms for phrasing the rural message; and closed with a practical church-centric rural service and leadership program. The second paper of the morning was by Dr. D. C. Holtom under the title of "The Church and the Nation." Dr. Holtom in a very comprehensive paper gave the backgrounds and significance of the present strong emphasis on State Shinto; and pointed out the relationship of this to the Christian Church in Japan.

On Saturday afternoon a brief period was devoted for discussion on the papers given on the Conference theme, and several shared their experience and observations with regard to progress in integration and penetration of the church into Japanese life. Cooperation with other religions in worthwhile enterprises; a co-educational summer camp; getting the church young people of both sexes to work together on service projects; rural community demonstrational work; etc.; were among the subjects under discussion.

II. Devotional and Worship Services.

The brief devotional periods at the beginning of each session were led by the Chairman, Dr. C. W. Iglehart. The theme of the conference was kept in mind, and all the Scripture passages were chosen from Paul's letter to the Church in Ephesus.

The conference was very fortunate in having the Rt. Rev. Bishop J. C. Mann as its leader of the two morning devotional services. Bishop Mann based his addresses on Paul's farewell message to the elders of the Church at Ephesus. In the first address he analysed Paul's advice to that church, and in the second address he pointed out the dangers facing the church then as now.

The Conference Communion Service was impressively conducted by Dr. C. J. L. Bates, who based his communion talk on the text, "I am crucified with Christ." The Sunday morning early devotional service was led by Dr. B. W. Billings of Korea.

The Sunday morning union worship and memorial service was conducted by the Chairman, Dr. Iglehart, assisted by Dr. Albert Oltmans. Dr. Oltmans read the roll of memory, the list of missionaries who had passed away since the previous annual meeting. Dr. Iglehart's conference sermon was really a summing up of and conclusion to the whole theme of the conference. The conference was again reminded of the challenge to the great unfinished task of integrating the Christian religion into Japanese life and thought. Jesus' methods and way were graphically depicted, and the need of the modern church to go all the way with Jesus was stressed.

III. The "Federation" becomes a "Fellowship."

Action was taken such that future annual meetings will not be under the name of the Federation of Christian Missions in Japan, but as "The Fellowship of Christian Missionaries in Japan." The constitution and nature of the Federation were also greatly altered by this important action.

(a) Setting up the Fellowship.

Following the action of the 1935 annual meeting of the Federation, the proposed revised constitution as then presented and unanimously approved, was presented to this 1936 annual meeting for final approval. Such approval was again given unanimously, and thus became effective at the close of the conference. By this change in constitution, the name of the Federation is changed to become "The Fellowship of Christian Missionaries in Japan"; it ceases to be a delegated body of representatives of missions, and becomes a voluntary body existing for the purposes of education, inspiration and promoting a spirit of unity. Any Christian missionary in Japan (regardless of whether his or her mission was previously affiliated with the Federation) who wishes to pay the annual fee (¥1.00 for 1937-38), may become a member of the Fellowship and attend and take part in its annual meeting.

(b) Disposition of the Functions of the Federation.

The Fellowship took over only a very few of the administrative functions

of the Federation. However, it was decided that the Fellowship would continue to send a fraternal delegate to the Korean Federal Council, and that it would continue to name the missionary members of the Publications Committee and the selection of editors for the Japan Christian Quarterly and Japan Christian Year Book respectively.

The very important function of naming missionary members on the following Boards was transferred to the National Christian Council of Japan: the Board of Directors of the Christian Literature Society; the Board of Trustees of the School of Japanese Language and Culture; the Board of the National Sunday School Association; the Committee on Work for Koreans in Japan. (It was recommended that this last committee be composed hereafter of both missionary and Japanese members.) The missionary members now acting on all of these boards were asked to continue for such a period as shall be mutually decided between the National Christian Council and the Executive Committee of the Fellowship.

All other administrative functions previously exercised by the Federation automatically ceased from the close of the 1936 annual meeting.

(c) Status of the Fellowship.

Official action was taken to state that the Fellowship is *not* a new organization, but that it is the constitutional successor of the Federation. "The Federation, by a revision of its constitution, resolves itself into the Fellowship of Christian Missionaries; it does not create a new organization." The Fellowship succeeds to all the duties, responsibilities, and functions hitherto exercised by the Federation and not otherwise disposed of.

(d) Expenses of the Fellowship.

According to the constitution of the Fellowship, its ordinary expenses, including the expenses of the annual meeting, shall be met by the registration fees of its members, fixed annually for the ensuing year. Action was taken fixing the membership fee for the year beginning with the 1937 annual conference of the Fellowship at One Yen; and the incoming Executive Committee of the Fellowship was authorized to start immediately a membership canvas among the whole missionary community in Japan, such membership being good from the time of payment of the ¥1.00 fee, through the 1937 annual meeting, and until the opening of the 1938 Conference.

However, when the constitution was drafted a year ago, it was not thought that the Fellowship would have any financial responsibility either in connection with the Publications or for sending a fraternal delegate to Korea. It was therefore felt this year that the membership fees alone might not cover this additional expense, and the following motion was passed by the Federation:—"In order to provide a stable financial foundation for the Fellowship, we recommend that each of the missions be requested to make an annual voluntary gift to the budget of the Fellowship."

The Fellowship starts out with what small balance it inherits from the Federation as its constitutional successor. The feeling of the meeting was that as far as possible this balance should be kept as an emergency reserve fund, and that the annual expenses should be met by both membership fees and small voluntary gifts from the Missions.

(e) Organization of the Fellowship for 1936-37.

The following officers were elected on the recommendation of the Committee on Nominations: Chairman, E. M. Clark; Vice-chairman, W. K. Matthews; Secretary, J. A. Foote; Treasurer, S. O. Thorlaksson; Editor of The Japan Christian Quarterly, Willis Lamott; Editor of the Japan Christian Year Book, T. T. Brumbaugh; Fraternal Delegate to Korea, C. W. Iglehart. The Publications committee: Term expiring in 1939: Willis Lamott, T. T. Brumbaugh. Term expiring in 1938: Mrs. E. S. Cobb, L. S. Albright (in place of F. D. Gealy). Term expiring in 1937, Mrs. H. D. Hannaford, Arthur Jorgensen.

IV. Other Features of the 1936 Conference.

(a) Routine Business.

On the first evening, a routine business session was held when reports were given by Federation officers as well as by its representatives on various boards and institutions. On the second afternoon the most important business was that of the future status of the Federation, which was settled as indicated in the previous section. On the third afternoon, reports from the sessional committees on Resolutions and on Nominations (see preceding paragraph) were heard and adopted.

(b) Study of the Housing Problem in Japan.

On Friday afternoon, the Federation's Committee on Social and Economic Problems brought in a very detailed report of its study during the past year of the Housing Problem in Japan. Representing the Committee, Rev. J. K. Morris read a comprehensive paper on this subject. Among the facts presented were the house shortage among the middle and lower classes, the grave slum problem in the larger cities, and the need of good lodging houses for single day labourers. The committee finally proposed the organization of Christian Housing Societies. (This valuable paper will later be published in *The Japan Christian Year Book*.)

(c) Annual Reception.

On Friday evening, under the chairmanship of Dr. E. M. Clark, the annual reception to fraternal delegates and guests was held. Addresses of greeting were given by Rev. Akira Ebisawa of the National Christian Council of Japan, Mr. John S. Barr of the National Christian Council of China, and Dr. B. W. Billings of the Federal Council of Korea. Other prominent guests from abroad were introduced to the large number present at the reception; and the evening closed with delectable refreshments served by the Reception Committee.

(d) Music.

A unique feature of the conference was the use of a Hammond Electric Organ, loaned by the Omi Brotherhood. Dr. Vories served as organist during the conference sessions, and Mrs. Kenneth Parker gave two organ solos as a part of the Friday evening reception program. The Music Committee arranged for special vocal music from time to time, thus adding to the inspiration of the meetings.

CONSTITUTION OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

(Finally adopted on July 31st, 1936)

ARTICLE I. NAME

The name of the organization shall be the Fellowship of Christian Missionaries in Japan.

ARTICLE II. PURPOSE

The purpose of the Fellowship shall be to promote fellowship, mutual understanding and the spirit of unity among the missionaries comprising it, and to provide an opportunity for gatherings of an inspirational and educative character.

[*Note*:—An amendment was proposed at the 1936 annual meeting, and unanimously carried (pending final action at the 1937 annual meeting) to delete the words "among the missionaries comprising it" from the above article.]

ARTICLE III. MEMBERSHIP.

Membership in the Fellowship shall be open to all Christian missionaries in Japan who accept the Constitution and By-laws and pay the stated fees. Registration shall include membership in the Fellowship for the Annual Meeting and the ensuing year.

ARTICLE IV. OFFICERS.

The officers of the Fellowship shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer, elected at each Annual Meeting. They shall assume office at the close of the meeting at which they are elected.

ARTICLE V. MEETINGS

1. Regular meetings of the Fellowship shall be held annually at such time and place as the Fellowship shall determine. Special meetings may be held at the call of the Officers.

2. A quorum for the transaction of business at any meeting shall consist of a majority of the registered members in attendance.

ARTICLE VI. EXPENSES

1. The ordinary expenses of the Fellowship, including the cost of the annual meeting shall be met by the registration fees of its members, fixed annually for the ensuing year.

2. Extraordinary expenses shall be incurred only as special provision may be made by the members of the Fellowship.

ARTICLE VII. AMENDMENTS

Amendments to the Constitution, if signed by three or more members may be proposed at any Annual Meeting of the Fellowship. Final action shall be taken at the Annual Meeting following, when a two-thirds vote of the members present shall be required to make the amendment effective.

BY - LAWS

1. Questions of parliamentary procedure shall be decided in accordance with Robert's Rules of Order.

2. The officers shall constitute an Executive Committee whose functions shall be (1) To transact the ordinary and ad interim business of the Fellowship; (2) To carry out such measures as may be referred to it by the Fellowship; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit its report to that body.

3. Previous to the Annual Meeting of the Fellowship, the officers may appoint such committees and assign to individuals such duties as shall be deemed necessary for the effective conduct of the meeting.

4. The Secretary shall keep a record of the proceedings of each meeting of the Fellowship, and when so ordered shall furnish each member with a copy of the same.

5. The By-laws may be amended by a two-thirds vote of the members present at any regular meeting.

Recent Christian Literature Society Publications

	Price
Seimei, Sake, Mayaku (<i>Narcotics and Youth To-day</i>). By Corradini. Tr. by S. Nakamura. Brought out at the request of the National Temperance Society. 132 pp. Paper, ¥ .50, Cloth ¥ .80	
Haha (<i>Mother</i>). By Kathleen Norris. Tr. by Kimi Tomegawa. 180 pp.	
The English original can also be supplied, at ¥2.65.	Paper .60 Cloth .80
Akeyuku Daiji (<i>Dawning Earth</i>). A novel based on actual life, by Nobuko Suzuki. 126 pp.40
Shin Kōson Ron (<i>New Theory of Rural Reconstruction</i>). By E. Ohtani, head of a Christian farm in Shizuoka Ken, who has had great experience. With twelve illustrations. 180 pp.50
Tenro Rekitei E Monogatari. Selections from the Pilgrim's Progress. With many illustrations. By S. Masumoto.	1.00
John Wesley no Kaishin to sono Zengo (<i>John Wesley's Conversion</i>). By Rev. S. Ohishi. 50 pp.20
Kodomo Seisho. The Four Gospels in easy language. By K. Uesawa. Singly25
The Four Gospels in a box.80
Y. M. C. A. Tokuhon (<i>What is the Y. M. C. A.?</i>), By Fumio Uekuri. 70 pp.	.25
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Goodspeed's English New Testament. Published here at low rates by special arrangement with the American publishers (<i>Chicago Uni- versity Press</i>). The imported books cost ¥3.20, but this local edi- tion can be had at less than a third of that price.	Paper 1.00 Cloth 1.30
Exercises in Japanese Conversation: Book II. By Yahei Matsumiya. Embodying the fruits of over forty years of successful instruction. Books I, III and IV to follow. 273 pp.	3.00
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Say not the Struggle Nought Availeth. Chorus for Women's Voices. Words by Arthur H. Clough. Music by Dr. K. Hansen.50
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	Price
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Watakushi wa Naze Kami wo Shinzuru ka (<i>Why I Believe in God</i>). By Tamaki Uemura.30
Kirisuto Sha no Kanzen (<i>Christian Perfection</i>). By John Wesley. Tr. by the late Bishop Akazawa. 3rd edition, revised.	Paper .60 Cloth .90
Naniga Watakushi wo Kaishū Saseta ka (<i>How I Became a Christian</i>). By Rev. T. Sakano, formerly a Buddhist priest. 4th edition.10
Hibi no Chikara (<i>Daily Strength</i>). By Tillotson.	Paper .60 Cloth 1.00 Leather 1.50
Kachi Aru Mono (<i>What is Worth While</i>). By Anna Robertson Brown, Ph.D. Tr. by H. Miyagi.20
Kōfuku na Shogai no Hiketsu (<i>The Christian's Secret of a Happy Life</i>). By Mrs. Pearsall Smith. Tr. by Rev. H. Yamaka.80
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A Short History of Japan (<i>in English</i>). By Prof. Clement, with additional matter on the Shōwa Era by A. Jorgensen. In preparation.	
Japanese Customs (<i>in English</i>). By Rev. W. H. Erskine.	

FORTHCOMING PUBLICATIONS

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Book Reviews

Edited by T. T. Brumbaugh

*THE JAPAN CHRISTIAN YEAR BOOK, 1936. Edited by Fred D. Gealy.
Christian Literature Society of Japan, The Kyo Bun Kwan, Ginza,
Tokyo. Price, ¥2.50.*

The Christian Missionary Movement may be divided into three phases of activity:—(1). The propagation of the Gospel to create Christian groups and societies; (2). Inquiry and interpretation to inform workers and supporters; (3). The propaganda necessary to maintain the movement until its work is accomplished. It is obvious that the "Japan Christian Year Book" and the "Japan Christian Quarterly" belong chiefly to the second category. A review of either, being still one degree further removed from the actual propagation of the Gospel, can only be justified as it promotes wider study of this research and appraisal literature and stimulates intelligent and generous support of the whole enterprise.

No doubt the "Japan Christian Year Book" is intended to meet the needs of missionaries for convenient information, for detailed reviews and broad surveys of their work, of Mission Board secretaries, Library readers and historical students for comprehensive information upon a given field, and of the occasional layman fortunate enough to receive a copy. The value of each issue must be judged according to its success in meeting the above varied requirements—no easy task.

The "Social and Political Survey" and the "Economic Survey" are interesting, instructive and revealing and they provide an adequate background for the studies which follow. This background might have been assumed or recalled by all the subsequent writers with considerable saving of space

and avoidance of repetition. These introductions have another value to the general reader. The course of Japan's political and social development and adaptation, her economic expansion and difficulties, her imperial development—territorial, ideological and religious—are a portent and a reminder of the road the Western nations have so recently travelled. These things call for patience on our part and for perseverance in presenting Christianity freed from these old political, economic and traditional entanglements and capable of producing a new, universal, religious culture.

The article on "State Shinto During 1935" is particularly timely and we are all indebted to Dr. Holtom for presenting his own view so clearly and frankly and for making Dr. Kato's conclusions available to the English reader. This reviewer cannot escape the conviction that Shinto is being deliberately revived as a basis for national ethics *and* religion, a colonial cement and a *motif* of empire. We are familiar with that process in European history and we should not be blind to it in Asia, for it portends a testing time for Christianity in the not-distant future. One wishes that our Mission Schools, in their anxiety to receive government recognition, had not compromised their Christian position in this matter. We can only hope that the Churches will be warned in time and not repeat the mistake of the Schools.

The article on "Problems of Present-Day Buddhism" summarizes the problems at issue and the views of un-named Buddhists *pro* and *con* but does not achieve a clear picture of Buddhism today nor indicate the direction it is taking. But perhaps Buddhists themselves do not know their course very well. Mrs. Suzuki seems to desire government recognition and to welcome government control to solve some of the outstanding problems. If this represents present-day Buddhism it is more adaptive than constructive, more complacent than creative.

The inclusion of an essay on the "Catholic Church in Japan" is very welcome. After all the Roman Catholic Church is in the field and cannot be ignored. Moreover, the Year Book professes to be "The Japan *Christian* Year Book." As a matter of fact an account of the Orthodox Catholic Church might well be included in a subsequent issue. Indeed logic would suggest a much more courageous approach in future—a series of introductory surveys of the political, social and economic situation, followed by

articles on Roman Catholic, Orthodox Catholic and Protestant Christianity in Japan. Or is the word "Protestant" anathema to any Church group in Japan? After all, the Protestant Reformation is a fact of history, and if we are to be more charitable to Roman Catholic Christianity, as in the present issue, we ought to be not less grudging in recognizing Protestant Christianity. Personally, I would not object to a classification of articles—Roman Catholic, Orthodox Catholic, Holy Catholic, Protestant—in order to get a truer picture of the Christian Movement in Japan. A third section could then deal frankly with those special aspects of missionary work as represented by the Church bodies cooperating with the National Christian Council.

One or two things in the report on the Roman Catholic Church call for comment. One cannot help being impressed by the large and apparently growing staff of foreign missionaries and the establishment of new institutions in spite of the very great difficulties in the European sending countries. Will someone page our complacent Protestant laymen at home. There is hardly a word in the report, by way of explanation or excuse, of current political fashions or popular tendencies, but there is evidence that the leaders of the Roman Church are aware of Government policy, determined to avoid the repetition of unfortunate experiences in the past, to follow in the wake of Japan's dominant position in East Asia, and to secure a strategic place for the Church of Rome. All of which is important to realize.

At the same time we may have some things to learn from the Roman Church's unified (in spite of great diversification) organization, its emphasis on education, its centralized publishing institute, the large circulation of its magazines, the number of extra-church societies being promoted, and the conscious effort to acclimatize itself in Japan. We only wish that the number of churches and chapels had been tabulated more clearly. Experience in the country suggests that, strangely enough, the church building and its services do not bulk nearly as large in Roman Catholic as in Protestant mission propaganda, and there seems to be a policy of fewer but larger and better churches. One would like to know whether this impression is correct or not.

But we cannot continue to comment at this length. The article on

"The Christian Church in 1935", is unfortunate as to title, in view of the preceding study of the Roman Catholic Church. The survey really covers only the Protestant Christian Church and somewhat largely the Methodist Church. It presents an able but none too encouraging report. The study of "Christian Education in Japan" is rather critical of Mission Schools but not very constructive in a practical way. We wish the writer had gone on to formulate even the outlines of a plan to avoid the pitfalls of mere conformity to government educational programs and more or less compulsory but ineffective Christian propaganda in Bible Class and College Chapel.

"The New Evangelistic Strategy in Japan" calling for training schools to prepare lay leaders to reach the farmers, fishermen, industrial workers and special groups such as railwaymen, nurses, primary teachers, clerks and craftsmen would be recognized as Dr. Kagawa's contribution whether his name appeared or not. But here is a virgin educational field where government regulations do not yet exist. And if this program can be carried through (and why not?) the planting of 1000 new rural churches (perhaps not in ten years) will be justified.

The article on "Rural Conditions and Prospects in Aomori Ken" is most challenging. So much so that I have decided to review no further but to close with a practical suggestion to make this valuable book more widely available, particularly at home. Could we not have in addition to the present well-bound volume, a smaller, cheaper edition, omitting the "Reports", "Missionary Obituaries" and "Directories and Statistics", for the use of Mission Board members, chairmen of missionary committees, leaders of mission study groups, ministers and laymen. The result would be a booklet a little over half the size of the current issue. The paper might be a little cheaper, and with an artistic Japanese paper cover, the price might be reduced to ¥1.00 in Japan or 35 cents abroad, postage paid. This would enable missionaries to use it more widely and missionary education societies to promote the sale in the Churches, with good results in a fresh type of missionary propaganda new to the average layman. We commend this suggestion to the Publishing Committee and to Mission Executives abroad for earnest consideration and practical cooperation.

L. S. Albright.

MARKO no tutaeta HUKUIN, Yakusite, Iwakura-Tomozane, Oosima-Isao.
(Huroku) Marko no tutaeta Hukuin ni tuite, Kakite Kanda-Tateo.
Nippon-no-Romazi-sya, Tokyo, 1935, Price, ¥1.60.

This is the first volume of a proposed translation and publication of the Scriptures in the form given to Mark's Gospel. The translators, Tomozane Iwakura and Isao Oosima, are to be congratulated on the admirable colloquial into which they have rendered the text of Mark, directly, we understand, from the original Greek. This successful piece of work must deepen the conviction that the time is near at hand for putting the Scriptures into the language spoken by the people.

The *Huroku*, or Appendix, composed by Tateo Kanda is a well written though critical account of Mark's Gospel twenty-four closely printed pages in length. The discussion of Mark's Gospel is supported by such references as Dibelius, Schmidt, Bultmann, Wellhausen, Easton, Taylor, Burkitt, Sanday, Goguel and others. It is an excellent idea thus to add, for the benefit of the reader, an Introduction to Mark's Gospel. This introduction is certainly well-written. Whether a more popular account of Mark would not have harmonized better with the colloquial style of the translation is a question.

The one matter of regret is the use of a questionable system of Romanization. To use the proposed method of Romanizing is to lock the text up in obscurity. Not only so, it places a burden of toil on those who would read the Romanized text which is wholly unnecessary. When you look at the word *tumadukasareru*, you are confronted with the same sort of perplexity as when attempting to read a Chinese ideograph. You are greatly in need of a teacher.

But, again, speaking generally of the undertaking which the authors have set their hand to, one feels that they are to be warmly congratulated.

S. H. Wainright.

THE CLASH OF COLOR (Revised Edition), Basil Mathews, London,
Edinburgh House Press, 1936.

It was perhaps inevitable that this classic by Basil Mathews, the great literary popularizer of foreign missions, should be revised and reissued.

The English printing of the first edition ran through twenty-four impressions from 1924 until 1934, eleven of them during the first year, the sales totalling 108,000 in Great Britain alone. It was also published in America, and translated into Japanese, Danish, Swedish, and other languages.

Written first to combat the theories of the "Rising Tide of Color" school of thinkers, headed by Stoddard, Mr. Mathews accepted the main theme of this group of writers, but denied the theory of racial superiority and the inevitability of final conflict for supremacy which they proposed.

During the past twelve years times have changed. The changes that have taken place in inter-racial relationships, to a superficial observer, appear to substantiate the pessimistic conclusions of the white-supremacy school. Mathews' book has been largely re-written, in order to include these more recent developments. Without mitigating the seriousness of the present situation, the author maintains the thesis that humanity is one and that the only hope for the world lies in the cultivation of the world-team spirit. He does this in his usual brilliant method—by presenting a pageant of symbolic incidents, vivid descriptions, unforgettable if somewhat broad generalizations, and challenging conclusions.

As this review is being written, however, the outlook seems pretty black for the organization of Mr. Mathews' World Team. Popular faith in the League of Nations and other organs of world-cooperation has sunk almost to the vanishing point. It will take all the faith that men of ideals possess to maintain the thesis of a cooperative world in these black hours. Here, Mr. Mathews as well as most writers on Christian internationalism seems a little unrealistic to a "hard-boiled missionary." If the present generation can by muddling through prevent a world catastrophe, most of us will be surprised. Yet, such a book as this is necessary to keep before the eyes of the present generation—especially our young people—the ultimately critical character of the issues involved in the "Clash of Color." The following quotations indicate the conclusions reached:

"Forces are now lining up for the decisive conflict of history. It is an Armageddon of ideas in action. One side is convinced that race is the ultimate thing about man; that his physical character is the final truth about him. The other side holds that the deepest reality about man is that his Creator 'breathed into his nostrils the breath of life, and man became

a living soul. On the issue of this conflict the destiny of man depends. If triumph goes to those who believe that race is final, man is doomed to war, slavery, barbarism. If those who believe that the spirit is ultimate and that God is not a tribal myth but the Father of all, then peace and harmony can be built on earth as a framework for ordered liberty for all men.

"To change the heart of humanity is a task that can be achieved only by a world wide force working in the spirits and the minds of men everywhere. It is a task of educating people of all races in a new spirit. Indeed, the world situation from this point of view can be summed up in H. G. Wells' vivid phrase—'a race between education and catastrophe.'"

Willis Lamott.

SHAPING THE FUTURE. A STUDY IN WORLD PERSPECTIVE, by Basil Mathews. pp. 160. Price, 3/6 cloth, 2/6 paper. S. C. M. Press. 1936.

A great deal has been written in recent years on what is called "the Christian Revolution." It has been stimulated by the challenge first of Communism and later by the emergence of other philosophies which question the right of an independent Christianity to exist. But there has been one lack in nearly all these books. They have been heavy reading. The vivid illustration, the apt quotation, the epigram have been missing.

In this book Basil Mathews remedies the omission. We have read many of his books: we doubt whether we have read anything better. For the author is not content to state the challenge and leave it: he gets down to the underneath principles which have set these new forces in motion, and then shows how in Christ alone they find their fullest expression and satisfaction. But He must be mediated by a very changed Church.

This is a book to read and use. It will drive on to deeper reading and thinking.

W. H. Murray Walton.

WORLD DOMINION, A Quarterly Review of Christian Progress. July, 1936. World Dominion Press, London.

A copy of this quarterly having been sent to us marked, "for review", it

was read carefully first, in order to ascertain if possible what movement it represents or what theory it propagates and second in order to compare the articles contained in it with those in other better-known missionary publications. Readers of *The Quarterly* may know more about the World Dominion Movement than this reviewer does; for those however who share the reviewer's ignorance, the following quotation from the editorial page may help: "Our readers well know the things for which we stand, viz.: Survey, for the intelligent direction of forces and resources. New Testament principles of indigenous, spontaneous expansion, and wide-spread evangelism to bring into being truly indigenous churches."

Also, "The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Savior, and in the Final Authority of Holy Scripture."

A reading between the lines reveals the fact that by "New Testament methods" is meant the type of theory identified with the name of Roland Allen, whose book "Missionary Methods: St. Paul's or Ours?," although published a number of years ago, is still having a remarkable influence, and Dr. Nevius whose "plan" has been followed so closely by certain workers in China, Chosen and elsewhere. Whether these methods are the only scriptural ones or not is not for us to say, but with the continued decrease of subsidies from abroad they deserve closer study by Japanese Christian workers.

The articles appearing in the number of the magazine under being review deal with conditions in Japan, Siberia, China, Manchuria, Celebes, Malay, Burma, India, France, and Ethiopia. An informing article treats of the Centenary of Medical Missions in China, others with "New Testament Principles", Missions and Governments, and the Disadvantages of Denominational Control. The section on Current History is pithy and challenging.

Annual Subscription is 4/6 post-paid. Communications should be addressed to World Dominion Press, Founder's Lodge, Mildmay Conference Centre, London, N. 1. The editor is Rev. Thomas Cochrane.

Willis Lamott.

Personals

Compiled by C. P. Garman

NEW ARRIVALS

- ARCHIBALD.** Mr. Bryan Archibald (ABF), a student from Colgate-Rochester Divinity School, is living with Dr. and Mrs. H. B. Benninghoff, while assisting in the work at Waseda Hoshien.
- BADGER.** Rev. Edwin Badger (SPG) arrived in Kobe, August 21. He will reside with the Bishop in Kobe during his early period of language study. Address: 15, Shimoyamate Dori, Kobe.
- BALLANTYNE.** Miss Katherine Ballantyne (WUMS) arrived in Yokohama on the President Taft, to take up work at Doremus School. She is a graduate of Western College for Women, Oxford, Ohio, and of Biblical Seminary, New York. Her parents were formerly missionaries in India.
- CALDWELL.** Mr. Morris Caldwell (MEC) arrived in Japan in September for a year of teaching at Aoyama Gakuin. His parents were missionaries of the M.E. Church in South China.
- GRAVES.** Miss Alma Graves (SBC) arrived in Yokohama September 24. She will spend the year at the Language School, her address being 51 Denma Cho, 1-chome, Yotsuya-ku, Tokyo.
- HUDGINS.** Miss Mildred Hudgins (MES) reached Yokohama on Sept 23. She will spend the first year in Tokyo at the Language School. Her address is No. 2, Aoyama Gakuin.
- MATTHEWSON.** Miss Mildred Matthewson (UCC) arrived on the Empress of Canada September 5. She will reside at 2 Torii Zaka, Azabu, and attend the Language School.
- McKELVIE.** Miss Janet McKelvie (MES) arrived in September and will make her home at No. 4 Aoyama Gakuin while attending Language School.
- OVERTON.** Mr. Douglas Overton (PE) who was graduated this year at Harvard University, arrived in Japan September 11, to join the faculty of St. Paul's University.

RHOADES. Miss Rowena Rhoades and Miss Evelyn Walen have recently
WALEN. come to Japan for special work in the new Physical and

Health Education School of the Tokyo YWCA.

WILKIN. Miss Eleanor Wilkin (PN) arrived on September 7 to join the
Presbyterian Mission. She is residing for a year at Joshi Gakuin, To-
kyo, while attending the Language School. She studied at the Uni-
versity of California and the San Francisco Theological Seminary.

DUNLOP. Miss Jane Gaskin Dunlop, (PN) sister of the late Dr. J. G.
Dunlop came to Japan on a visit the past summer and is remaining for
several months as a special teacher in Hokusei Jo Gakko, Sapporo.

FOSS. Miss Eleanor Foss (CMS), daughter of the late Bishop Foss of
Osaka has joined the Japan CMS Mission and is on the staff of the
Poole School, Osaka.

ARRIVALS

BAKER. Miss E. R. Baker (CMS) returned from furlough in September and
has resumed her work at the Poole School, Osaka.

BALDWIN. Miss C. M. Baldwin and Mrs. Baldwin (CMS) returned from
furlough in Canada and England in September and are living as before
at 540 1-chome, Ikebukuro, Toshima-ku, Tokyo.

BARNS. Miss Helen V. Barns (IND)) arrived September 26 to join the
faculty of Keisen Jo Gakuen, Funabashi, Chitose-mura, Tokyo-fu. She
has spent the summer studying in England.

BARNARD. Rev. and Mrs. C. E. Barnard (PN) and family returned from
furlough early in October and will be located at Matsuyama.

BASIL. Rt. Rev. Bishop Basil (SPG) returned from furlough August 21.

BOVENKERK. Rev. and Mrs. H. G. Bovenkerk (PN) and family returned
from furlough August 27 and are located at 1236 Bezai Cho, Tsu, Ise.

BUTLER. Miss B. Butler (JRM) returned from furlough in England
August 19 per the "Empress of Asia" and is now stationed at 7, Tomi-
zawa, Nagamachi, Sendai.

CHASE. Miss Laura Chase (MEC) returned from furlough September 4,
and has been newly assigned to Fukuoka Jo Gakko.

- CREW. Miss Angie Crew (ABCFM) returned from furlough early in September and has resumed her work at Kobe College.
- COVELL. Mr. and Mrs. J. H. Covell (ABF) returned from furlough September 13, on the Komaki Maru, and have resumed work at Kanto Gakuin. Their address is, 1 of 73 Kanoe Dai, Naka-ku, Yokohama.
- DEFOREST. Dr. Charlotte B. DeForest, (ABCFM) President of Kobe College, returned from regular furlough in September. She returned via the ports, spending some time in Europe.
- DOUGLAS. Miss Leona Douglas (UCC) returned from furlough in Canada September 5, and is teaching Household Economics in Yamanashi Eiwa Gakko, Kofu, and also part time in Toyo Eiwa Jo Gakko, Shizuoka.
- DOWNING, Miss Ruth G. Downing (UGC) returned from furlough in August.
- FRANK. Rev. and Mrs. J. W. Frank (MES) returned to Kobe on September 12. They are now living in Tokuyama.
- GILLETT. Rev. and Mrs. C. S. Gillett (ABCFM) and family, formerly of Sendai, returned in early October to take up their new work in connection with Doshisha University, Kyoto.
- HAMILTON. Miss K. Hamilton (CMS) returns from furlough the middle of October, and will be stationed in Tokyo.
- HENTY. Miss A. M. Henty (CMS) arrives from furlough in October on the Hikawa Maru, and will return to the Tokyo district.
- HEREFORD. Rev. and Mrs. W. F. Hereford, D.D. (PN) returned from furlough August 21, and are located at 189 Kokutaiji Machi, Hiroshima.
- JONES. Mr. and Mrs. Tudor Jones (JEB) and family returned from furlough September 4, and are residing at 52 Nakao Cho, Kobe.
- KERR. Rev. and Mrs. William C. Kerr (PN) and daughter returned from furlough September 7, and have returned to their work in Keijo, residing at 32 Hitsundo.
- KUYPER. Rev. and Mrs. Hubert Kuyper (RCA) returned from furlough September 25 to resume work at Oita.
- LEDIARD. Miss Ella Lediard (UCC) returned from furlough in Canada by the Taiyo Maru September 4, to resume her work at her former address, 14 Saibansho Dori, Kanazawa.
- LANGILL. Miss Adella Langill, Secretary of the Kobe College Foundation,

Chicago, has come to Japan for a year's service as secretary to the President of Kobe College, Dr. C. B. De Forest.

LEHMAN. Miss Lois Lehman (UCC) returned from furlough on September 5 to resume her work in the Kindergarten Training Department of the Toyo Eiwa Jo Gakko, and will reside at 2, Torii Zaka, Azabu.

LLOYD. Miss M. Lloyd (JRM) returned from furlough in England, August 19, per "Empress of Asia" and is stationed at 8, Minami Yamabushi-cho, Ushigome-ku, Tokyo.

LOGAN. Dr. and Mrs. Logan (PS) arrived recently, Mrs. Logan for the first time, and are to be associated with Dr. T. Kagawa in the Kingdom of God Movement. They will reside at 500 Shimo Ochiai, 1-chome, Yodobashi-ku, Tokyo.

MCCRORY. Miss Carry H. McCrory (PN) returned from furlough August 27, and is again residing at 1 of 16 Tomioka Cho, Otaru.

MCILWAINE. Rev. W. A. McIlwaine (PS) has returned from furlough and resumes evangelistic work in the Nagoya field.

MCLACHLAN. Miss May McLachlan (UCC), after two years' furlough, returned by the "Empress of Canada" September 5, and is residing at Eiwa Jo Gakko, Shizuoka.

NOORDHOFF. Miss Jeane Nordhoff (RCA) returned per S.S. Heian Maru, September 25 to resume her work in Nagasaki.

PALMER. Miss Helen Palmer (PN) returned from furlough August 27 and has resumed her work in the Wilmina Jo Gakko, Tamatsukuri, Osaka.

PEET. Miss Azalia Peet (MEC) returned from furlough the first of September and is starting rural work with headquarters at Kushikino, Kagoshima Ken.

PIDER. Miss Myrtle Z. Pider (MEC) returned in early September from furlough in the United States by way of London where she had several months of study.

ROBERTS. Rev. and Mrs. Floyd Roberts (ABCFM) returned September 10, and are resuming their work at Nagoya.

SHELL. Miss Naomi Schell (SBC) returned from furlough August 27, and is residing at Meiji Machi 2-chome, Tobata.

SCHENCK. Mrs. Harold Schenck, wife of the pastor of Yokohama Union Church, accompanied by her two daughters, Joan and Janice, returned

after a year in America, per S.S. Hiye Maru, September 10.

SCHWEITZER. Miss Edna Schweitzer (EC) returned from furlough September 10, and is again living at 84 Sasugaya Cho, Koishikawa, Tokyo.

SCOTT. Miss Mary Scott (UCC) returned to her work in Japan after four years spent in her home in Toronto, and will be at 324 Hyakkoku Machi, Kofu.

SHAVER. Rev. and Mrs. I. L. Shaver (MES) and family arrived in Japan in May after fifteen months in the States on health leave. They are located in Matsuyama and will continue the Tent Evangelism started by the late Rev. W. J. Callahan.

SIPPLE. Prof. and Mrs. Carl Sipple (ERC) returned to Japan September 11 from furlough in America. Professor Sipple will spend one year at the Japanese Language School in Tokyo before resuming his work as teacher of English in Tohoku Gakuin.

STOTT. Rev. and Mrs. Doan Stott (MES) and family returned from regular furlough on September 12. They went at once to Uwajima, their former appointment.

SUMNERS. Miss Gertrude Sumners (PE) returned from regular furlough to resume her work at St. Agnes School for Girls, Kyoto.

WAGNER. Miss Dora Wagner (MEC) returned from furlough in early September to resume her work in Iai Jo Gakko, Hakodate.

WALLING. Miss Irene Walling (PN) returned from furlough September 7, and has resumed work at Joshi Gakuin, 33 Kami 2-bancho, Tokyo.

WHITEHEAD. Miss Mable Whitehead (MES) reached Kobe on the "Empress of Canada" September 6 to resume her work in Lambuth Training School, Osaka.

YOUNG. Rev. and Mrs. T. A. Young (UCMS) returned September 24 per Tatsuta Maru, and will be located at Sei Gakuin, 257 Nakazato Machi, Takinogawa-ku, Tokyo.

BIRTHS

HUCKABEE. Born to Rev. and Mrs. W. C. Huckabee (MES) of Hiroshima, on May 11, a son, William Bedell.

MORRIS. June 28, a son, John Robert, was born to the Rev. and Mrs. J. K. Morris, Kyoto.

DEATHS

CALLAHAN. Rev. W. J. Callahan (MES) died in San Antonio, Texas, on April 16, following a major operation. He came to Japan in 1893 and had been on the retired list less than a year. He is best remembered by his Tent Evangelism.

HOLTOM. Mr. Gordon Holtom, the twenty-three-year-old son of Prof. and Mrs. D. C. Holtom (ABF) of Kanto Gakuin, was thrown from a motorcycle and almost instantly killed, on July 27, near Berkeley, California. Since his graduation from the California Institute of Technology in 1934, he had been a research fellow in the University of California, specializing in endocrinology. During the coming semester he was to have taught in the graduate school of the University. Mrs. Holtom and son Dan sailed for America on the Tatsuta Maru, August 21. Dan will enter Stanford University.

PAINTER. The Rev. Sheldon Painter, (CMS) formerly of Japan, died suddenly at the age of 70, in England, August 20. He came to Japan in 1896 and gave 33 years of his life to missionary service in Kyushu. As a member of the Standing Committee of Kyushu Diocese and as Secretary of the Japan Mission, he rendered valuable service to the Nippon Seikokwai and to CMS. He had a remarkable facility for making friends with boys and young men, and with many of them he kept in touch by letter after his retirement to England seven years ago. Since then he has been Rector of St. Helen's Church, Worcester. Deep sympathy is felt for Mrs. Painter who survives him.

DEPARTURES

ADAMS. Miss Alice Adams, for more than forty years in missionary service in Okayama, sailed for home, September 19, accompanied by Mrs. E. S. Cobb, of Kyoto. Miss Adams' sudden departure was due to illness which made her return imperative.

BAZELEY. Miss Rose Bazeley, of Yagi, Nara Ken, left Japan for England on furlough, July 16.

BINFORD. Mr. and Mrs. Gurney Binford, after more than forty years spent in service in Japan, sail for their home in America, October 22. They do not plan to return to Japan.

BOWEN. Georgene L. Bowen, leaves on regular furlough, October 15.

BROWN. Miss O. Brown (JRM) left for England via Canada September 12, per the "Empress of Canada."

CREW. Mrs. Glenna Crew (ABCFM), after five years as secretary to the President, Kobe College, left Japan early in September. She does not plan to return to Japan.

COLES. Miss A. M. Coles (JEB) of Akashi, Hyogo Ken, left Japan to reside in England permanently, on July 16.

FEELY. Miss Gertrude Feely (MES) of Oita went on furlough July 2. She sailed on the Luverkusen, via Europe.

FISHER. Prof. and Mrs. R. H. Fisher (ABF) who left Japan on furlough in June are residing at 311 Irvine Place, Elmira, New York.

GEALY. Dr. and Mrs. Fred Gealy (MEC) and family of Aoyama Gakuin left Japan for furlough in America, in July. Dr. Gealy's father passed away just before their departure.

HESKETH. Miss E. Hesketh (JRM) left for furlough in England September 12, per the "Empress of Asia."

HOLLAND. Miss C. G. Holland (MES) left Kobe May 16, expecting to study for some months in Europe before going to the States.

JAMES. Miss R. James, (JRM) left for furlough in England September 12, per the "Empress of Asia."

KAREN. Rev. and Mrs. Artturi Karen (LGAF) of Tokyo, and their children left on furlough July 9. Their address is: Etelä-Hesperiankatu 34 A, 5. Helsinki, Finland.

LUTHY. Rev. and Mrs. S. Raymond Luthy (MEC) and two sons, of Sendai, sailed on July 15 on the German ship Oldenburg, returning to America, via the ports. They will reside at 99 Claremont Avenue, New York, where Mr. Luthy will study at Union Seminary.

MEYERS. Rev. and Mrs. J. T. Meyers sailed May 16 on delayed furlough. Their friends are hoping that they will return to Japan after a year.

NICHOLSON. Mr. and Mrs. H. V. Nicholson and their three children sailed for their home in America July 29. Mr. Nicholson plans to return to Japan early in 1937, but Mrs. Nicholson and the children will remain longer. Their address is: Portland Ave., Ventnor, N. J.

NICODEMUS. Prof. and Mrs. F. B. Nicodemus (ERC) of Sendai, due to the illness of the former, are sailing for America on the President Pierce on October 27. For the present they will reside in Claremont, California.

OXFORD. Mrs. J. S. Oxford and her son, Wayne, (MES) sailed on July 8 for California.

PALMORE. Rev. and Mrs. P. L. Palmore (MES) and family went on regular furlough the last of June.

PEAVY. Miss Ann Peavy, (MES) of the Lambuth Training School, Osaka, sailed on July 2. She expects to return within the year.

REED. Rev. J. P. Reed sailed from Yokohama on August 29. After six months of residence study in the University of Chicago, he will return to Kwansel Gakuin, Nishinomiya.

SHACKLOCK. Rev. and Mrs. Floyd Shacklock (MEC) and family left Japan in late June for America, via China, India and Europe. For a part of the year Mrs. Shacklock and the children will visit in Germany while Mr. Shacklock is studying at the Hartford School of Missions.

SMITH. Mrs. Roy Smith and Miss Caroline (MES) left Kobe June 8, by the "President Taft." Caroline will enter the Berkeley High School, and Mrs. Smith will study in the University for a year.

SYWASSINK. Mrs. J. Sywassink, after several years' visit with the family of her daughter, Mrs. T. TerBorg, sailed for home on the Hikawa Maru, July 17.

MARRIAGES

CARY-COOLIDGE. On August 15, Miss Ruth Alden Coolidge of Medford, Massachusetts, and Harry M. Cary (UGC) of Tokyo were united in marriage.

CHANGES OF LOCATION

DOZIER. Rev. and Mrs. Edwin B. Dozier of Seinan Gakuin, Fukuoka, are spending a year in the Tokyo Language School. Their address is 51, Denma Cho, 1-chome, Yotsuya-ku, Tokyo.

DOZIER. Miss Helen Dozier (SBC) has a year's leave of absence from Seinan Jo Gakuin, Kokura, and is studying at Tokyo Language School. Her address is 51, Denma Cho, Yotsuya-ku, Tokyo.

GARROTT. Dr. W. M. Garrott has been located at Seinan Gakuin, Fukuoka, where he is teaching in the Seminary and College, and engaged in evangelistic work.

MISCELLANEOUS

AXLING. Rev. William Axling, D.D. (ABF) of Misaki Tabernacle, suffered a serious accident while on summer vacation at Takayama, when he stumbled and fell, striking his throat heavily and injuring the larynx. He was taken at once to the Sendai Imperial University Hospital and is making good progress toward recovery.

DAVIS. Mr. and Mrs. J. Merle Davis (formerly of the Japan YMCA), passed through Tokyo en route to Shanghai on September 23 and 24. Mr. Davis is with the International Missionary Council and until after the 1938 Conference in China, will have his headquarters in Shanghai.

DUGUID. Mrs. James Duguid, Jr., field secretary of the Board of Foreign Missions of the Presbyterian Church in the USA (PN), visited Japan in September on her way around the world.

DURGIN. Mr. Russell L. Durgin (YMCA) of Tokyo returns to Japan from Europe by the Yasukuni Maru October 16. Mr. Durgin attended the Olympic Games as head of a group of Japanese YMCA members, and after the games visited important cities in Europe.

FORBES. Rev. Ernest Forbes and Mrs. Forbes, the President of the Woman's Missionary Society of the United Church of Canada, were in Ka-ruizawa and Nojiri for a few days in August. They are at present visiting the work of their Church in Korea, Honan and West China and are expected to return early in November to spend several weeks in Japan.

- HARRIS. Mrs. M. C. Harris, wife of the late Bishop M. C. Harris (MEC), has been in Japan since April, visiting the scenes of her husband's long service here. She returned to her home in California September 25.
- HODGES. Miss Frances Hodges of Seattle arrived July 31, to spend a few weeks with her aunt, Miss Olive Hodges (MP) of Yokohama Eiwa Jo Gakko.
- LEITH. Mrs. Leith of Winnipeg, Canada arrived by the "Empress of Canada" September 5, to spend some months with her daughter, Miss Isabel Leith (UCC) of Eiwa Jo Gakko, Shizuoka.
- MC AFEE. Rev. Cleland McAfee, Ph.D., for six years secretary in charge of Japan, of the Board of Foreign Missions of the Presbyterian Church in USA. (PN) retired from the service of the Board on account of age in September. His place will be taken by Rev. Charles T. Leber, formerly of the Green Ridge Presbyterian Church of Scranton, Pa.
- OLDS. At the 89th Commencement exercises of Beloit College in June, 1936, Dr. Charles Burnell Olds (ABCFM) received the honorary degree of Doctor of Divinity. This was the 40th annual reunion of Dr. Old's graduating class.
- PECKHAM. Miss Caroline Peckham (MEC) of Kwassui Jo Gakko, Nagasaki, has been appointed temporary treasurer of the Woman's Foreign Missionary Society, with offices at 150 Fifth Ave., New York.
- PHELPS. Mr. G. S. Phelps, formerly Senior Secretary of the International Committee of the YMCA in Japan, returns by the President Coolidge on October 18, in charge of a group who will tour the world under the auspices of the Bureau of University Travel. The party will be in Japan about a month.
- POTTS. Mr. and Mrs. T. C. Potts, Sarah Potts and Mr. Robert Maris arrived in Japan September 16, as representatives of the Philadelphia Yearly Meeting of Friends, to attend the 50th Anniversary of Friends' work in Japan.
- STAUFFACHER. Bishop C. H. Stauffacher (EC) will arrive in Japan in November, to spend four or five months in the Orient. With him will be Dr. W. L. Bollman, Secretary-Treasurer of the Board of Missions of the Evangelical Church.

SAMPEY. Dr. and Mrs. John R. Sampey of Louisville, Ky., Dr. M. F. Andrews, of Texarkana, Texas, and Mrs. Charles Burrie, of Birmingham, Alabama, arrived in Japan September 23, enroute to the Centennial Celebration of the Southern Baptist work in China. Dr. Sampey is President of the Southern Baptist Convention and also President of the Southern Baptist Theological Seminary, Louisville, Ky.

ROWELL. Miss Terasina Rowell, Ph.D. is spending a year in Japan, largely in the study of Buddhism. Miss Rowell has been teaching History of Religion at Carleton College, Minnesota. Her father is pastor of the Congregational Church, at Hinsdale, Ill.

SPARKS. Miss Mildred Sparks is in Japan to spend a year with her aunt, Miss Mable Whitehead, of Osaka.

SMITH. Mr. R. Andrew Smith, son of Mr. and Mrs. Roy Smith of Kobe, was married March 31 to Miss Merlanne Gardner of Los Angeles. They came immediately to Kobe for a visit. On June 5, they went to Chicago, where Mr. Smith will study in the Chicago Art Institute.

ALEXANDER-LANDRITH. Miss Sallie Alexander (Retired PN) was united in marriage on September 1st, to Rev. Ira Landrith, D.D., the well-known religious and temperance worker. Dr. and Mrs. Landrith will reside at 531 South Euclid Avenue, Pasadena, California. Mrs. Landrith spent many years in Japan, as teacher in the Wilmina Jo Gakko, Osaka, and as an evangelistic worker in Osaka prefecture.

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